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TO DEMONSTRATE THE
MESSIAHSHIP OF JESUS,

FROM THE
PROPHETIC HISTORY AND CHRONOLOGY OF
MESSIAH'S KINGDOM IN DANIEL.

BY RICHARD PARRY, D.D.

PREACHER AT MARKET-HARBOROUGH.

"Whofo readeth [DANIEL THE PROPHET] let
him understand." JESUS.

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MESSEANSHIP OF JESUS

FROM THE

REPUTED HISTORY AND CHRONOLOGY OF

MESSEANSHIP KINGDOM IN DANIEL.

BY RICHARD PARRY, D.D.

PUBLISHED AT MANLY, HARTFORD.

W. H. LOCKYER, DANIEL (H. E. FROST) &

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P.24a

SIR JOHN PRINGLE, BARONET.

S I R,

SOME years ago you were pleased to request of the celebrated Professor at GOETTINGEN a faithful, and, what he thought, a true version of Daniel's prophecy concerning the Seventy Weeks. He instantly replied, without the least deliberation, that he could not possibly give one. His reason then was, that the received reading is suspicious. And he has since sent you his doubts about this famous prophecy, instead of a version of it.

Sequestered

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HISTORY

JUL 18 1940

WESTWOOD
BKSTORE

Sequestered from the learned, and from books, (except such as my own little library supplies me with) I have been forced to take the prophecy as I found it ; and I have endeavoured to give a good account of it. I wish, Sir, it may afford you any satisfaction, as the prophecy seems to have been an object of your attention. It will not appear with less advantage, by being connected with the other two. For these prophecies, joined together, form such a threefold cord as, I trust, will not be quickly broken.

I have, Sir, the honor to be, with the greatest respect,

Your most humble
and most obedient servant,

R. I. PARRY.

ADVERTISEMENT.

THE following papers contain nothing more than what the title expresses, "an ATTEMPT to demonstrate the Messiahship of Jesus," a faint sketch, or rude outline, which might perhaps be filled up and perfected by some happier writer, of greater abilities, more leisure, and better health for studies of this nature.

The ARGUMENT employed is the argument from PROPHECY, a medium of proof peculiarly, though not exclusively, addressed to the JEWS. "To them were committed the oracles of God," and they apply most of, if not all the prophecies, which we do, to MESSIAH. The only dispute is about the SENSE, that is, whether they are to be understood in a TEMPORAL or a SPIRITUAL sense. And one would think, that, after the experience of SEVENTEEN CENTURIES, little more than a common understanding, with the assistance of common integrity, were requisite to decide the controversy.

The prophecies, attempted to be explained and illustrated, are confessedly of the greatest importance. They have been pressed into the service of every writer, of every party. But party is the bane of religious truth. And if the author of these papers has succeeded in his attempt, the success is to be imputed, solely, to his freedom from party, and prejudice, and prepossession.

PAPISTS and PROTESTANTS, as such, are out of the question. The dispute is, here, confined to JEWS and CHRISTIANS. And if it shall appear, that the FALL OF PAGANISM, throughout the ROMAN empire, is fairly predicted in the first prophecy, the FALL OF JEWDAISM in the second, the very TIME of the fall of Jewdaism in the third, and that JESUS was the author of those great events; it is hoped, that every capable and candid inquirer will join in the necessary conclusion, That "THE TESTIMONY OF JESUS IS THE SPIRIT OF PROPHECY."

INTRODUCTION.

THE great evidences to the truth of Christianity are prophecies and miracles. The miracles which Jesus wrought, are unquestionable proofs, that He was a teacher sent from God. And the prophecies, fulfilled in Jesus, are unquestionable proofs likewise, that He was the Messiah foretold to be sent, in due time, into the world. For if Jesus did the works which no man ever did, and if He fulfilled the law and the prophets, which no other man did ; What pretence can the Jew and the Deist have for disputing his mission or his Messiahship ?

Prophecies are not necessary credentials to a divine commission. For who prophesied of Moses ? And yet his authority was sufficiently established by miracles. But Jesus offered himself to the Jewish

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nation as their Messiah foretold by Moses and the prophets. He must therefore necessarily appeal to the evidence of prophecy. Miracles alone would be, in his case, insufficient. For if Jesus did not answer to the characters of the Messiah given by the prophets, all his miracles could never prove him to be the Messiah?

It is therefore incumbent on the rational advocate for Christianity to shew the completion of the Messiah-character in the person of Jesus [1.] With this view I have undertaken an explanation of some very important predictions. I have endeavoured, with the strictest impartiality, to find out their true meaning. And I now offer the result of my inquiry as an ESSAY towards strengthening the great argument from prophecy for the truth of Christianity.

T H E
KINGDOM OF HEAVEN;
O R, T H E
FALL OF PAGANISM.

Nebuchadnezzar's Dream.

A GREAT IMAGE.

Its HEAD of fine GOLD,

Its BREAST and ARMS of
SILVER,

Its BELLY and THIGHS of
BRASS,

Its LEGS of IRON,

Its FEET part of

Daniel's Interpretation.

[PAGANISM.]

THOU THYSELF art the
HEAD of GOLD.

After thee will arise AN-
OTHER empire.

Then a THIRD empire.

Then a FOURTH empire
will be strong as iron, for-
asmuch as iron breaketh in
pieces and subdueth all
[metals]; and, as iron that
breaketh all those [metals],
it will break in pieces and
bruise [all nations].

And whereas thou sawest
FEET and TOES, part of

4 THE KINGDOM OF HEAVEN; OR,

Nebuchadnezzar's Dream
continued.

Daniel's Interpretation
continued.

IRON and part of CLAY.

potter's clay, and part of iron, the empire will be DIVIDED [into TEN kingdoms or provinces], and there will be in IT [in each division] of the ROOT of iron, forasmuch as thou sawest IRON mixed with clay.

And as the TOES of the FEET were part of IRON and part of CLAY, so A KINGDOM will be partly STRONG and partly BRITTLE.

And whereas thou sawest iron MIXED with clay, they will MINGLE themselves with the seed of men [the Romans with the provincialists], but they will not cleave one to another, even as the iron did not mix with the clay [so as to cleave to it].

A STONE was cut out without hands, and it smote the image upon its FEET of iron and clay, and brake them to pieces.

Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and they became like the chaff of the summer threshing floors, and the wind carried them

In the days of these kings the God of heaven will set up a KINGDOM which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever; forasmuch as thou sawest that a STONE was cut out of a mountain without hands,

Nebuchadnezzar's Dream
continued.

Daniel's Interpretation
continued.

away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth.

and that it brake in pieces the iron, the brass, the clay, the silver, and the gold.

DANIEL II. 1—45.

Every thing in these exhibitions is so strongly marked, and so accurately distinguished, that it requires some pains, and more subtilty, to mistake the meaning. The KING, for the dream was sent to him in that character, “had been thinking upon his bed what would come to pass hereafter.” By comparing this remark with the dream itself, which was intended to be an answer to his thoughts, and “to make known to the king what was to come to pass,” we may safely affirm, that this mighty prince had been considering the future fates or fortunes of HIMSELF, his EMPIRE, and its RELIGION; whether BABYLON would always continue “THE GOLDEN CITY, THE LADY OF KINGDOMS*,” and whether HE HIMSELF might not hereafter be inrolled in the sacred canon of divinities, and repre-

* Isaiah xiv. 4. Chap. xlvii. 5.

6 THE KINGDOM OF HEAVEN ; OR,

sented, as an object of worship, by a GOLDEN IMAGE [2]. Full of these pleasing, flattering thoughts, he fell asleep ; when God vouchsafed him, for his instruction, a prophetic dream, suited and adapted to his situation and circumstances. The dream alarmed him, for it was more than common ; “ his spirit was troubled, and his sleep broke from him.” In this anxiety and distress, he gave orders for the whole tribe of state-jugglers to be called together, “ the magicians, the astrologers, and the forcerers, and the Chaldeans, to shew the king his dreams.” He immediately acquaints them with the occasion of his sending for them. “ I have dreamed a dream, and my spirit is troubled to know the dream.” The Chaldeans said to the king, “ Tell thy servants the dream, and we will shew the interpretation.” He answered, with great address [3], “ The thing is gone from me. If ye will not make known unto me the dream, with the interpretation, ye shall be cut in pieces, and your houses shall be made a dunghill. But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts, and rewards, and great honor.”

They

They answered again, " Let the king tell his servants the dream, and we will shew the interpretation of it." The king replied, " I know of certainty that ye would gain time, because ye see the thing is gone from me. But if ye will not make known unto me the dream, there is but one decree for you ; for ye have prepared lying and corrupt words to speak before me, till the time be changed. Therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof."

It was not possible to put the matter upon a fairer issue. ONEIROCRITICISM, or the interpreting of dreams, was a very considerable part of pagan divination. Now common sense will readily inform any man, who will condescend to listen to it, that, without inspiration, there can be no true interpreting of prophetic dreams ; and that with inspiration, which all diviners pretended to, the dreams themselves may be as easily known as their meaning. " Tell me therefore the dream, said the king to his diviners, and I shall know that ye can shew me the interpretation thereof." The Chaldeans replied, " There is not a man upon the earth that can shew the king's mat-

8 THE KINGDOM OF HEAVEN; OR,

ter; therefore there is no king, lord, nor ruler that asked such things of any magician, or astrologer, or Chaldean. And it is a rare thing that the king requireth, and there is none other that can shew it before the king, except the Gods whose dwelling is not with flesh." After this frank declaration, "the king was angry and very furious, and commanded to destroy all the wise-men of Babylon," without exception, as cheats and impostors. "So a decree went forth, that the wise-men should be slain."

Daniel, it seems, and his three countrymen were unknown to the king [4], for he called and consulted the Chaldeans [5] only. But when the decree went forth for the destruction of all the wise-men, then "they sought Daniel and his fellows to be slain" likewise. The prophet, who was totally unacquainted with every thing that had happened, addressed himself "with counsel and wisdom to the captain of the guard," who was intrusted with the execution of the fatal edict, and inquired into the cause of it. "Why," says he, upon what, or whose account, "is a decree so hasty from the king? The officer, with

with great attention and politeness (for Daniel, though a captive, was of the royal family of Judah) informed him of the whole business; and, with equal humanity, permitted him to go in to the king “to desire time” till the next day, when “he would shew him” both the dream and “the interpretation.” At the time appointed (“the secret” having been previously “revealed to Daniel,” at his earnest request, “in a night-vision),” he was introduced to the king, and said, “The secret, which the king hath demanded, cannot the wise-men, the astrologers, the magicians, the soothsayers, shew unto the king. But there is a God in heaven that revealeth secrets, and maketh known to king Nebuchadnezzar what shall come to pass hereafter. As for me,” continues the prophet, with the greatest modesty, “this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes,” his own and his brethren and companions’ sake, “who shall make known the interpretation to the king, and that thou mayest know the thoughts of thy heart.

Thou,

Thou, O king, sawest, and behold ! A GREAT IMAGE. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible." The image, I conceive, ascended gradually out of the earth, according to the succession of its component parts, till at length it stood upon its feet, a huge formidable Colossus, the express representative of PAGANISM, tyrannizing in four successive empires, and persecuting the church of God.

As the Colossus itself is the image of paganism, or false religion, so the four METALS of which it was composed denote so many distinct NATIONS, and its successive PARTS, the successive EMPIRES of those nations. The first in order, and which was then existing, was the BABYLONIAN. " THOU THYSELF * art the HEAD OF GOLD." That is, the KING of BABYLON was so ; for it follows,

" And after THEE," not personally but politically, " shall arise ANOTHER EMPIRE, inferior to thee." This was the MEDO-PERSIAN. Our prophet, who lived to see the fall of the Babylonian empire, expressly tells us, that then " DARIUS THE MEDIAN took

* אַתָּה זָהָב — See the London Polyglott.

took the empire †," according to the prophecy given to Belshazzar, "Thy kingdom is divided, and given to the MEDES and Persians ‡." And from that time to the reign of Cyrus, the Babylonians were subject to "the laws of the MEDES and Persians ||," which are afterwards called "the laws of the PERSIANS and Medes §."

"Then another, a THIRD EMPIRE OF BRASS." This was the empire of the GREEKS or MACEDONIANS. The Greeks, we know, were styled χαλκοχιτῶνες, brasen-coated. But I lay no stress on this circumstance, nor indeed ought any stress to be laid upon it, for brass cannot represent brass [6]. It is more material to observe, with the prophet, that the third empire was to "bear rule over all the earth," exactly as Alexander himself and the historians describe it. Justin says, that Alexander, "having at length received the empire, commanded that he should be called the king of ALL *the* EARTH, even of

† Dan. v. 31.

‡ Dan. v. 28.

|| Dan. vi. 8, 12, 15.

§ Esther i. 19. So ver. 3. "the power of PERSIA and Media;" and ver. 18. "the ladies of PERSIA and Media."

of the world * ;” for, as Arrian observes, “ he seemed to himself and to his friends to be lord both of all the earth and sea §.”

The next empire in succession was the ROMAN, which is thus prophetically delineated. “ Then a FOURTH empire will be strong as IRON, forasmuch as iron breaketh in pieces and subdueth all” metals ; “ and as iron that breaketh all those, it will break in pieces and bruise” all the people represented by them. Nothing could be more truly characteristic of the Romans, than the metal which formed the LEGS of the statue. They were indeed an IRON race, breaking in pieces the gold, the silver, and the brass, and reducing them to dirt ; that is, bringing the nations, represented by those metals, into the lowest and vilest subjection. “ Plunderers of the world ! as Galgacus the British general styles them, When lands fail before the destroyers of all things, they ransack even the sea. If an enemy is rich, they are covetous of his wealth ; if poor, ambitious of

* “ Accepto deinde imperio, regem se terrarum omnium, ac mundi, appellari possit.” Idem lib. 12. c. 16. § 9.

§ ΑΥΤΟΙ ΤΙ ΑΥΤΩ ΑΛΕΞΑΝΔΡΟΝ ΚΑΙ ΤΟΙΣ ΑΜΦ’ ΑΥΤΟΝ ΦΑΙΝΕΤΑΙ ΓΗΣ ΤΙ ΑΠΑΣΗΣ ΚΑΙ ΘΑΛΑΣΣΗΣ ΚΥΒΕΙΟΝ De exped. Alex. lib. 7. c. 14.

of his dominion ; whom neither the east nor the west can satisfy. They alone desire with equal affection both riches and poverty. Pilfering, slaughtering, plundering under false pretences, is in their opinion empire ; and where they make a solitude, they call it peace *."

From the Romans themselves the prophet passes to their pagan kingdoms or provinces, placed, with the most exquisite propriety, under the iron legs of their masters. "Whereas thou sawest the feet and TOES, part of potter's clay and part of iron, the empire will be DIVIDED," or distributed, into as many kingdoms as the toes upon the feet of the image [7]. Hence ROME is styled by the Jews "DOMINA DIGITORUM," that is, without a figure, "the LADY OF KINGDOMS ;" or, in the language of St John, "that great city, which REIGNETH over the KINGS, the KINGDOMS, of the

* "Raptores orbis ! Postquam cuncta vastantibus de-
fuere terræ, et mare scrutantur. Si locuples hostis est,
avari ; si pauper, ambitiosi ; quos non oriens, non oc-
cidens satiaverit. Soli omnium opes atque inopiam
pari affectu concupiscunt. Auferre, trucidare, rapere
falsis nominibus, imperium ; atque ubi solitudinem fa-
ciunt, pacem appellant." Tac. vita Agric. l. 30.

14 THE KINGDOM OF HEAVEN ; OR,
the earth †." " And there will be in IT,"
in each division, implied in the term DI-
VIDED[8], " of the root of [9]" the nation
represented by " the IRON, forasmuch as
thou sawest IRON mixed with miry clay."
This seems to signify, that for the better
securing of the provinces, and keeping of
them in subjection to their masters, a pro-
portionable number of Roman legions
would be stationed in each division ; or
that Roman merchants would settle among
the provincialists for the sake of trade and
commerce. " And as the TOES were part
of IRON and part of CLAY, so A KING-
DOM," each kingdom or province repre-
sented by a toe, " will be partly STRONG
and partly BRITTLE." Though every
kingdom or province would be, in part,
firmly united to the parent country, just
as the iron part of each toe was firmly
united to the leg from whence it derived
its existence, yet would it likewise, in
another

† Rev. xvii. 18. Ἡ πόλις ἡμεγάλη, ἡ ἔχουσα ΒΑΣΙΛΕΙΑΝ
ἐπὶ τῶν ΒΑΣΙΛΕΩΝ τῆς γῆς, These were THE KINGDOMS OF
THIS WORLD, which were displayed by the tempter in
all their glory to the blessed Jesus, and which he then
greatly rejected, and afterwards disclaimed, when he
witnessed that good confession before Pontius Pilate,
" MY KINGDOM IS NOT OF THIS WORLD."

another part, be brittle, crumbling like clay, and ready to fall away upon every occasion of discontent, and oftentimes without any. "And whereas thou sawest iron MIXED with miry clay, they will MIX themselves with the seed of "private" men; but they will not cleave one to another, even as the iron was not mixed with the clay," so as to cleave to it. This perhaps may mean, that the Romans will intermarry with the provincialists; the lords of the world, as they proudly styled themselves, with their vassals. But even this natural principle of union and agreement, will not be powerful enough to prevent variance and dissention; the lust of rule and dominion being more prevalent than all the softer affections.

"And in the days of these kings will the GOD OF HEAVEN SET UP A KINGDOM which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever; forasmuch as thou sawest that a STONE was cut out of a MOUNTAIN without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold;"

16 THE KINGDOM OF HEAVEN ; OR,

gold," and succeeded into the place of the image.

KINGS, as the prophet himself has more than once explained his meaning, are here put for KINGDOMS. And by THESE kingdoms we are to understand ROME and her pagan PROVINCES ; the Jewish writers calling every kind of government, whether sovereign or dependent, by the common name of kingdom. " IN THE DAYS OF THESE kings SHALL THE GOD OF HEAVEN SET UP A KINGDOM." Accordingly the heir to his kingdom was born in the reign of " Cæsar AUGUSTUS [10]." And " in the fifteenth year of the reign of TIBERIUS Cæsar, came John the baptist preaching in the wilderness of Jewdea, and saying, Repent ye, for THE KINGDOM OF HEAVEN IS AT HAND*." And when the baptist had fulfilled his course, Jesus began his ministry in the same manner, " preaching the gospel of THE KINGDOM OF God †." The other empires had been set up by human craft, and human power ; by the stratagems of politicians, and the strength of armies. But THIS kingdom was to be solely the work of God, as the stone was
cut

* Matt. iii. 2.

† Mark i. 14.

cut out of the mountain, "Jerusalem, the holy mountain," WITHOUT HANDS. Daniel himself uses the word "hand" elsewhere in the same sense. Speaking of Antiochus Epiphanes under the image of "a little horn," he says, "he shall be broken without hand *," he shall be destroyed neither in anger nor in battle, but by the vengeance of God. The Jews seem to have used this expression proverbially, to denote any thing MIRACULOUS. Our Saviour had said, "Destroy this temple," meaning the temple of his body, "and in three days I will raise it up." The comment of the Jews was, "I will destroy this temple," the temple of Jerusalem, "that is made WITH HANDS, and within three days I will build another made WITHOUT HANDS †." Thus "the stone was cut out of the mountain without hands." The king saw the axe, but the hand that hewed therewith was invisible. And in like manner the Christian church was separated from the Jewish by the secret power and operation of the holy spirit. The apostles were indeed the visible instruments in this great

C

work

* Dan. viii. 25.

† Mark xiv. 58.

work. Some planted, others watered; but God alone gave the increase.

“ This kingdom shall never be destroyed, nor left to other people.” The BABYLONIAN empire was destroyed, and left to the Persians; the PERSIAN was destroyed, and left to the Macedonians; the MACEDONIAN was destroyed, and left to the Romans. But THIS kingdom, the kingdom of the God of heaven, shall never be destroyed, nor left to other people. It shall not be succeeded by a new EMPIRE; NO FAMILY, nor any other political, COMPACT shall so far prevail, as to set up a sixth UNIVERSAL monarchy. So far from being itself destroyed, “ it shall break in pieces and consume all these kingdoms,” all the pagan kingdoms of the fourth empire---Rome herself and her provinces. “ The kingdom of heaven,” as the phrase implies, and as the lord of the kingdom has expressly declared, “ is not of this world;” and therefore the terms “ breaking and consuming” must be understood accordingly. The Jews indeed, ever devoted to the low and little concerns of this life, fondly expected a temporal kingdom, a fifth monarchy to be

be erected upon the ruins of the fourth; and Jerusalem to be the metropolis of the empire. But, behold the reverse of their vain expectations ! At the very time when they were looking for the Messiah to subdue the nations, “ to bind their kings in chains, and their nobles in links of iron,” even then they themselves were broken in pieces and consumed, and their city and temple destroyed by the Romans ; and “ THE WICKED ROMAN,” as they delight to speak, is still remaining. If plain and obvious FACTS will not open people’s eyes, and change their sentiments, it is hard to say what will. And yet there is another FACT, the completion of this prophecy, which must be, at least, equally convincing to every unprejudiced inquirer. The mountain is the Jewish church ; the stone, cut out of that mountain, is the infant kingdom of God, or church of Christ, extracted from the Jewish. The Jews themselves acknowledge, that “ the stone represents the Messiah ;” that is, agreeably with the style of the prophecy, the Messiah’s kingdom. And they will do well to observe, that the stone cut out of the mountain, and not the mountain

itself, was to demolish the image; or, in other words, that the Messiah's kingdom, extracted from the Jewish, and not the Jewish kingdom itself, was to atchieve what is here predicted. As the stone was homogeneal with the mountain [11], from whence it was hewn, so was the Christian church with the Jewish, from whence it derived its existence. They were indeed essentially the same. One believed in A MESSIAH TO COME, the other acknowledged him in the person of JESUS; and THE MESSIAHSHIP OF JESUS IS THE FOUNDATION OF THE GOSPEL [12]. "The stone smote the image, the representative of paganism, on its FEET of iron and clay, and brake them to pieces." That is, according to Daniel, "the kingdom of God shall break in pieces and consume all the kingdoms" of the earth; or, in other words, the true and undefiled religion of Christ shall prevail over and destroy the false and idolatrous religions of the Roman empire; all men shall "willingly offer themselves," and become subjects of the great King. As soon as the stone smote the image upon its feet, it brake them in pieces, and enlarged itself by an accession

of

of those new materials. "The iron, the clay, the brass, the silver, and the gold, were broken to pieces together [13], and became like the chaff of the summer threshing-floors, and the wind carried them away, that no place was found for them." And as soon as the apostles addressed themselves to the conversion of the Gentiles, they made amazing havock in the provinces, and, in token of their conquests, gave the conquered a new name; for, as St Luke observes, in honor of his native city, "the disciples were called by divine appointment [14] CHRISTIANS first in Antioch," the capital of Syria, which implies that they were afterwards called so elsewhere. The prophet is not speaking of the destruction of the empire in a physical, but in a moral sense. "The weapons of our warfare," says the illustrious apostle to the Gentiles, who well knew both their nature and their use, "are not carnal, but spiritual." The Romans therefore were not to be consumed, but converted; the pagans were to be destroyed, and not the men; the only army to be slain was the "noble army of martyrs." Sent forth "like sheep into the midst of wolves;" the apostles

went forth, in the spirit of simplicity, humility, and meekness, armed only with truth and innocence, the goodness of their cause, and the power of their God. And with these weapons they fought, prevailed, and conquered. So that before two centuries were run out, the provinces, the cities, the courts, the camps, were all full of Christians ; and within less than three, from its first publication, the religion of Jesus became the religion of the empire. “ The stone ” (that “ little flock,” as the good shepherd once pathetically called it) went on “ from strength to strength, increasing with the increase of God,” till at length, by converting the materials of the image into itself, it “ became a great mountain, and filled the whole earth.” The Jewish church (the mountain from whence the stone was taken) was comparatively very small, and confined to one obscure corner of the Roman empire. But the stone (the Christian church) spread, with an irresistible progress, from east to west, grew into an exceeding great mountain which filled the whole of it. In this manner did the kingdom of the God of heaven break in pieces and consume

sume all the pagan kingdoms of the fourth monarchy. "It came upon the princes as upon mortar, and as the potter treadeth clay. All kings fell down before it, all nations did it service." And thus the blessed JESUS, the son of the highest, was constituted in SPIRITUALS, what CÆSAR was in TEMPORALS, "KING OF KINGS, AND LORD OF LORDS."

Thus far, at least, we may venture to say, with Daniel, "the dream is certain, and the interpretation thereof is sure." Neither the one nor the other is the mere sport of the imagination and fancy, for in every part the event has verified the prediction; and there cannot possibly be a stronger attestation to the truth of any prophecy than its accomplishment. We have seen the kingdom of the stone, and we have seen the empire of the mountain. We may therefore securely trust the remaining part in the hands of God. This kingdom "shall stand for ever." It has already stood, to the astonishment of every serious observer! almost eighteen hundred years. The pagan empires were "of the earth earthy," and therefore of no long continuance. The Babylonian was destroyed

24 THE KINGDOM OF HEAVEN ; OR,

stroyed by the Persians, the Persian by the Macedonians, the Macedonian by the Romans ; and at last the Roman empire was swallowed up and lost in the church of Christ. But this shall never be destroyed. It shall stand, in the strictest sense, FOR EVER. The kingdom of GRACE shall be commensurate with the existence of the present world, and the kingdom of GLORY with that of the world to come. For as the LORD'S THRONE is in HEAVEN, neither the powers of EARTH nor of HELL SHALL BE EVER ABLE TO PREVAIL AGAINST IT.

We have now examined, in a cursory manner, the rich contents of this manifold prediction, and have viewed the gradual completion of all its parts. We have seen the FOUR great empires of the world successively rising and falling, and yielding to a new master. We have seen too, which is the capital object intended, a FIFTH empire, called THE KINGDOM OF THE GOD OF HEAVEN, emerging from the most obscure corner of the Roman territories, wading through a bloody sea of troubles, and at length triumphing over the powers of paganism, "leading captivity captive,"
and

and fixing the sacred standard of the CROSS [15] in every part of the empire---and the scene of the prophecy extends no farther. Here then we too will close the scene, only observing, that a time will come when the Christian church will be both enlarged and purified. I cannot better describe this happy change of men and manners, than in the expressive language of the evangelical prophet. "The WOLF shall dwell with the LAMB, and the LEOPARD shall lie down with the KID, and the CALF and the young LION and the FATLING together, and a little CHILD shall lead them. Even the cow and the BEAR shall feed, their young ones shall lie down together, and the LION shall eat straw like the ox. And the SUCKING child shall play on the hole of the ASP, and the WEANED child shall put his hand on the COCKATRICE'S den. THEY SHALL NOT HURT NOR DESTROY IN ALL MY HOLY MOUNTAIN; FOR THE EARTH SHALL BE FULL OF THE KNOWLEDGE OF THE LORD, AS THE WATERS COVER THE SEA *."

* Isaiah xi. 6—9.

T H E

KINGDOM OF HEAVEN;

O R, T H E

FALL OF JEWDAISM.

Daniel's Vision.

Behold! the four winds of the heaven strove upon the great sea, and **FOUR GREAT WILD-BEASTS** came up from the sea, diverse one from another.

The **FIRST** was like a **LION**, and had eagle's wings. I beheld till the wings thereof were plucked, wherewith it had been lifted up from the earth, and it was made to stand upon two feet as a man, and a man's heart was given to it.

And, behold! another wild-beast, a **SECOND** like to a **BEAR**, and it raised up itself on one side, and it had three ribs in its mouth between its teeth; and they said thus to it, Arise, devour much flesh.

The Angel's Interpretation.

Daniel's Vision continued. | The Angel's Interpretation.

After this I beheld, and, lo ! ANOTHER like a LEOPARD, which had on its back four wings of a fowl ; the wild-beast had also four heads, and dominion was given to it.

After this, behold ! a FOURTH wild-beast, dreadful and terrible, and strong exceedingly, and it had great iron teeth ; and it devoured and brake in pieces and stamped the residue with its feet ; and it was a copy of all the wild-beasts that were before it, and it had TEN HORNS.

I considered the horns, and, behold ! there had come up among them ANOTHER, A LITTLE HORN, before whom three of the first horns were plucked up ; and, behold ! in this horn were eyes like the eyes of a man, but a mouth speaking great things.

I beheld till two thrones were placed, and the ancient of days—the judge did sit, and the books were opened.

I beheld then, because of the voice of the great words which the horn spake, till A BEAST was slain,

28 THE KINGDOM OF HEAVEN ; OR,

Daniel's Vision continued. | The Angel's Interpretation.

and its BODY destroyed, and given to the burning flame. As to the REST, [the remains,] of the beast, their dominion was taken away, but their lives were prolonged for a season and time.

I saw, and, behold ! the likeness of A SON OF MAN came upon the clouds of heaven, and came to the ANTIENT OF DAYS and was brought near before him. And he gave him dominion, and glory, and a kingdom, that ALL people, nations, and languages shall serve him. His dominion is an everlasting dominion, which shall not be taken away, and his kingdom that which shall not be destroyed.

I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me.

I went near unto one of them that stood by, and asked him the truth of all this.

So he told me. and made me know the interpretation of the things.

Those GREAT WILDBEASTS, namely, those FOUR.

FOUR EMPIRES successively arise out of the earth.

Daniel's Vision continued.

Then I would know the truth of the **FOURTH** wild-beast, which was copied from all the others, exceeding dreadful, whose teeth were of iron, and its nails of brass, which devoured, brake in pieces, and stamped the residue with its feet;

And of the **TEN HORNS** that were in its head;

And of the **OTHER** which had come up, and before whom three fell, even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.

I had looked, and the same horn made war with the **SAINTS**, and prevailed against them, until the an-tient of days came, and gave judgment for the saints, that the time was come that the saints should possess the kingdom.

The Angel's Interpretation continued.

Then the **SAINTS OF THE MOST HIGH** shall receive the kingdom, and possess the kingdom for ever, even for ever and ever.

The **FOURTH** wild-beast.

A **FOURTH** empire will arise out of the earth, which will be copied from all the empires, and will devour

30 THE KINGDOM OF HEAVEN; OR,

Daniel's Vision continued.

The Angel's Interpretation continued.

the whole earth, and tread it down, and break it in pieces.

And the TEN HORNS.

Out of this empire TEN kings will arise ; then ANOTHER will arise after them, and he will be diverse from the first ; then three kings will be subdued ; and he will speak great words against the most high, and will wear out the saints of the most high, and think to change times and laws ; and they shall be given into his hand until a time, and two-times, and the half of a time. Then the judge will sit, and they shall take away his dominion, to consume and to destroy it at the end.

And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to a people, the saints of the most high, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

Then shall be an end of the matter.

DANIEL VII. 1—28.

As

As in the former vision Nebuchadnezzar, a PAGAN prince, saw the destruction of PAGANISM, so here Daniel, a JEWISH prophet, saw the destruction of JEWDAISM; and the representations were suited and adapted to the peculiar circumstances of each beholder. The great objects of pagan worship were MEN DEIFIED. Paganism therefore was very fitly represented to Nebuchadnezzar under the form of a great HUMAN IMAGE, the four metallic parts of which denoted four empires. The Jews were used to describe tyrannical and persecuting states under the figure of WILD-BEASTS [16]. The same empires are therefore properly set forth in this vision by such types; and the prophet had the misfortune to see his own little state described and punished under the same form. In the beginning of the vision "Daniel saw, and, behold! the four winds of the heaven strove upon the great sea, and FOR GREAT WILD-BEASTS came up" successively "from the sea, diverse one from another." As these beasts came out of a troubled and tempestuous sea, so the empires, represented by them, successively arose from the strivings of the people.

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“ The FIRST was like a LION.” This answers to the golden head of the image, and stands for the empire of the BABYLONIANS. The Greek and vulgate versions read a LIONESS. And Jerome says expressly, that “ the Babylonian empire for its savageness and cruelty is not called a lion but a lioness; for the writers on natural history report, that the lionesses are the fiercest*.” If what Jerome here says of the sex of the beast be true, I would suppose, that, at least, the head of the image was female. And thus the two types would be more properly expressive of “ Babylon the great, the MOTHER of harlots and abominations of the earth†.”

This lion, or lioness, at first “ had eagle’s wings, by which it was lifted up from the earth [17]. But Daniel looked “ till the wings thereof were plucked, and it was made to stand upon two feet [18] as a man, and a man’s heart was given to it.” As the soaring of the beast above the earth is

* Regnum Babylonium propter sævitiam et crudelitatem—non LEO sed LEÆNA appellatur. Aiunt enim hi qui de bestiarum scripsere naturis, leænas esse ferociiores.” Hieron. in loc.

† Rev. xvii. 5.

is plainly opposed to its standing upon two feet like a man, with the additional circumstance of "a man's heart being given to it;" the meaning may perhaps be found in that noble EPINIION, or triumphant ode, upon the fall of Babylon. "How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which did weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God---I will ascend above the heights of the clouds, I will be like the most high. Yet thou shalt be brought down to the grave, to the sides of the pit*." If this be the true meaning of the passage, Daniel lived to see in reality, what he here saw in vision, the overthrow of the Babylonian empire.

"The SECOND wild-beast was like to a BEAR, and it raised up itself on one side, and it had three ribs in its mouth, between its teeth; and they said thus unto it, Arise, devour much flesh." This answers to the silver breast and arms of the image, and represents the empire of the MEDES and PERSIANS. "It raised up itself on

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one

* Isaiah xiv. 12--15.

one side," for at first the Medes had the superiority. In this state it had only three ribs, a few bones, between its teeth. But afterwards it arose and devoured much flesh. This is commonly understood of the cruelty of the Persians [19]. But, in symbolical language, FLESH signifies RICHES, and the opposition between three [20] and much, ribs and flesh, clearly shews that this empire was to make larger conquests, and obtain more spoils and riches under the Persians than under the Medes. Accordingly we read, that Xerxes, "the RICHEST of all the kings of Persia*", reigned, from India even unto Ethiopia, over A HUNDRED AND SEVEN AND TWENTY provinces †.

"The THIRD wild-beast was like a LEOPARD, which had upon its back four wings of a fowl; the wild-beast had also FOUR HEADS, and dominion was given to it," to each head. This corresponds with the belly and thighs of the image, and represents the third, or MACEDONIAN, empire under Alexander's successors, for Alexander himself is passed by. The term IT, to which dominion was given, does

* Dan. xi. 2.

† Esth. i. 1.

does not relate to the beast, for the very symbol itself implies dominion, but, distributively, to the four heads of the beast. We have a similar description of this empire, with its explanation, elsewhere. "A HE-GOAT came from the west---had a notable horn between its eyes---the great horn was broken, and for it, "instead of it," came up FOUR notable ones towards the four winds of heaven.---The rough goat is the empire of Grecia, and the great horn between his eyes is the first emperor. Now that being broken, whereas four stood up for it," instead of it, "four kingdoms will stand up out of the nation *." The only difference between the visions is, that the goat appeared at first with one horn, and then with four; whereas the leopard rose up at once with its four heads [21]. A convincing proof, were any proof necessary, that Alexander's empire was the same with that of his successors.

"The FOURTH wild-beast was dreadful and terrible, and strong exceedingly, and it had great iron teeth; it devoured and brake in pieces and stamped the residue," the remains of the other three, "with its
D 2 feet;

* Dan. viii. 5—22.

feet ; and it was copied [22] from all the beasts that were before it, and it had TEN HORNS." This beast, without a name, answers to the iron legs of the image, and represents the ROMAN empire. As Daniel informs us in general, that this beast was copied from the other three, so St John has specified the several parts of this extraordinary composition. " The wild-beast was like unto a LEOPARD, and its feet were as the feet of a BEAR, and its mouth was as the mouth of a LION †." The ten horns of this nameless beast answer to the ten toes of the image, and, like them, signify the PAGAN provinces of the fourth empire. It was a most unhappy conceit of Mr Collins, to make the ten horns so many SUCCESSIVE kings in the KINGDOM, as he calls it, of the Seleucidæ and Lagidæ. For though no absurdity appears in the notion of ten successive horns, yet the fancy of ten successive TOES must be too absurd, even for the head of a freethinker.

Daniel " considered the horns." He had discovered, perhaps, the correspondence of the fourth beast with the fourth part of the image, and of the ten horns with

† Rev. xiii. 2.

with the ten toes. Something, however, was still wanting. He perceived nothing that answered to the mountain. He therefore attentively reviewed the ten horns, and observed, that "ANOTHER had come up behind them, a LITTLE horn, before whom three [23] of the first horns were plucked up." This horn evidently answers to the mountain in the former vision, and consequently denotes the Jews. There the Jews were considered in their spiritual capacity, as a CHURCH, and very properly represented by a mountain, "the mountain of the Lord's house." Here they are shewed, in their civil capacity, as a little PROVINCE of the Roman empire, and are as properly represented by a horn of the fourth beast. It had grown up behind the other ten. It arose after them in time, and behind them in place. Thus at the time of the vision the Jews had no political existence, they were captives in Babylon. And when they returned, and their polity was revived, it was in the remotest corner of what was afterwards called the Roman world. We may observe farther, that when it is expressly

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said,

said, " Three horns were plucked up BEFORE the little one," it is fairly implied, that the little one itself was plucked up afterwards. The cause of its destruction follows. " In this horn were eyes like the eyes of a man, BUT A MOUTH SPEAKING GREAT, " that is, blasphemous" THINGS." Our Saviour seems to have had this prophecy in view, when he says to his disciples, " Ye shall hear of wars and rumors of wars, see that ye be not troubled ; for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes in divers places. All these are the BEGINNING of sorrows †." They are the predicted forerunners of those unparalleled calamities, which shall not determine but in the desolations of Jerusalem. " For," as it is added in St Luke, " these are the days of vengeance, that all things which are WRITTEN may be FULFILLED ‡."

The prophet continued looking, " till two thrones were placed" [24] in heaven, (for

† Matt. xxiv. 6—8. Mark xiii. 7, 8.

‡ Luke xxi. 9—22.

(for the present scene is there) “and the antient of days, “the king eternal” did sit” upon one of them, (“his garment was white as snow, and the hair of his head like the pure wool; his throne was as the fiery flame, its wheels as burning fire; a fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him) the judge [25] did sit, and the “prophetic” books were opened.” The thrones are here limited to two, because two are sufficient for the purpose, one of them being placed for the antient of days, and the other for “the son of man [26],” who will appear presently. The judge is the same with the antient of days, who is introduced a second time on account of the description in the parenthesis. And I call the books prophetic, because they relate to the coming of the TIME when the saints possessed the kingdom.

Daniel still “beheld, because of the voice of the great words which the horn spake, till A BEAST was slain, and his BODY destroyed and given to the burning flame. The REST, “the remains,” of the beast, they

had their dominion taken away, but their lives were prolonged for a season and time." The common system supposes, that this was the FOURTH GREAT beast; whereas it was a FIFTH and a LITTLE one. It was indeed no other than the little horn itself now transformed into a beast. The prophet, who saw the beasts, their size and number, could not possibly be under any doubt whether he saw four or five, and whether the fifth was a small beast or a great one. Nor will any unprejudiced reader be under the least doubt concerning this matter, if he considers the whole of the angel's interpretation, and compares one part of it with another. The interpretation has already appeared, and will be given again in its proper place hereafter. In the mean time we may observe, that the body of this beast [27] is expressly contradistinguished from its other parts, and that, though the body itself was destroyed, the "lives of the remains were prolonged for a season and time." That is, the people, represented by the beast, were destroyed as a body politic; but the lives of the individuals, of those who remained [28], were prolonged for an appointed season.

season. And, I presume, I need not to add, that the Jews themselves bear testimony to the truth of the prediction.

But this is not all. Though the remains of the beast had their lives prolonged, yet “their dominion was taken away.” What dominion? The very life of a symbolical beast is its dominion. When the beast therefore is killed, and its body destroyed, what dominion can be left for its remains? In answer to this question I observe, that the Jews were under a double dominion, TEMPORAL and SPIRITUAL. And as the first was taken from them by the act of the Romans, so the latter was taken from them by the act of God. Jacob himself foretold the loss of this dominion at the very time when he conveyed it to the tribe of Jewdah. “The scepter [29] shall not depart from Jewdah, for from him shall arise the lawgiver until Shiloh,” He whose it is, “shall come; but unto him shall the gathering of the peoples be*.” That is, in the words of Shiloh himself, “The kingdom of God shall be taken away from you, and given to a nation bringing forth the fruits of it †.”

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* Gen. xlix. 10.

† Matt. xxi. 43.

The FIFTH BEAST being thus destroyed, Daniel “ saw in the night-visions, and, behold !” the son of God [30] “ like a son of man, came in the clouds of heaven, and went towards the antient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.” Though Daniel did not understand, exactly, the meaning of what he had seen, yet he knew enough to alarm and terrify him. He “ was grieved in his spirit in the midst of his body, and the visions of his head troubled him.” He therefore “ went near unto one of them that stood by,” (those ministers of God which do his pleasure) “ and asked the truth of all this,” the signification of the mysteries which he had seen. “ So he told me, says Daniel, and made me know the interpretation of the things.”

“ Those great wild-beasts, namely, those four. Four empires successively arise out of the earth. Then the saints of the most high

high shall take the kingdom, and possess the kingdom for ever, even for ever and ever." Here the mystery begins to open. FOUR wild-beasts are plainly opposed to a FIFTH, four GREAT wild-beasts to a SMALL one. That is, four empires are opposed to a kingdom; the great empires of Babylon, Persia, Greece, and Rome, to the petty kingdom of Jewdea. The mode of the angel's expression is remarkable, and necessarily leads us to this interpretation. He does not say, The beasts, or The four beasts, are four empires, (which would have been sufficient if no more than four had appeared) but he says, "Those great beasts, namely, those four, are four empires which successively arise out of the earth." He adds, "Then," under the fourth empire, "the saints of the most high shall take the kingdom," the kingdom of heaven now forfeited by the Jews, "and shall possess the kingdom for ever and ever."

We, who have the advantage of laying the whole of the angel's interpretation at once before us, and may compare one part of it with another, can readily see more of his meaning in the general explanation, than Daniel himself could possibly discover.

44 THE KINGDOM OF HEAVEN; OR,

It will clearly appear hereafter, that the little horn and the beast that was slain are one and the same kingdom, in different respects. And both these emblems apply with the greatest exactness to the Jews. As Jewdea was a Roman province, it was very fitly represented by a horn of the fourth beast. But though this horn had eyes like the eyes of a man, had the appearance of being humanized, yet he had "a mouth speaking great," that is, blasphemous "things;" and he acted accordingly. No wonder therefore, if his next scenical appearance was that of a wild-beast, the Jewish symbol of a tyrannical, persecuting power. His brother in the Revelation is described in the same language. "I beheld another WILD-BEAST * coming up out of the earth, and he had two horns like the horns of a lamb, but he SPAKE as a DRAGON †."

Daniel, as I have observed, could not possibly understand the full and precise meaning of what he had seen, nor was his curiosity satisfied with the angel's general interpretation. He was therefore desirous of knowing, more particularly, "the truth of

* *Enpion.*

† Rev. xiii. 11.

of the fourth wild-beast, which was copied from all the others --- and of the ten horns that were in his head, and of the other which came up, and before whom three fell, even of that horn that had eyes" like the eyes of a man, " and a mouth that spake very great things, whose look was more stout than his fellows. I had looked, says the prophet, and the same horn made war with the saints, and prevailed against them, until the antient of days came, and judgment was given to the saints of the most high, and the time came that the saints possessed the kingdom." The angel thus replied. " The fourth wild-beast. A fourth empire will be upon the earth, which will be copied from all" the preceding " empires, and will devour the whole earth, and tread it down, and break it in pieces. And the ten horns. Out of this empire ten kings (or kingdoms) will arise, then another will arise after them, and he will be diverse from the first (ten,) and three kings will be subdued, and he will speak great words against the most high, and will wear out the saints of the most high, and think to change times and laws, and they will be given into his hand

hand until a time and two times and the half of a time. Then the judgment shall sit, and they shall take away his dominion, to consume and to destroy it at the end. And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven shall be given to a people, the saints of the most high, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Here the truth of the interpretation, before given, is fully confirmed. The fourth wild-beast is the fourth empire upon earth. The fourth beast was a copy of the three preceding ones; and the fourth or Roman empire comprehended the three former, so as to be, with its own proper territories, mistress of the whole earth. The ten horns (the number TEN being symbolical, and denoting universality) are all the PAGAN kingdoms or provinces. The other, which arose behind them, is JEWDEA. This horn is not called the eleventh, though it was so numerically, but is placed singly by itself; for, according to Balaam's prediction, "this people were to dwell alone, and not be reckoned

reckoned among the nations *.” “ It was DIVERSE from the first” horns. And the Jews were diverse from all other people, particularly in their form of government, which is the very thing intended. It was neither a monarchy, nor a democracy, nor an aristocracy, but, as Josephus properly styles it, a “ THEOCRACY” administered by a deputy; and this singular mode subsisted, throughout the various changes of visible governors, from MOSES the first “ king in Jeshurun” to VESPASIAN the last [31]. “ And he shall subdue three kings” or kingdoms, that is, agreeably to the Hebrew idiom [32], three kingdoms shall be subdued. The fate of these kingdoms is described by no less than three different expressions †. And, no doubt, the thing itself is so often repeated, and so variously expressed, that it might take the faster hold on the attention of the Jews, and be a SIGN to them, when it happened, of their own approaching catastrophe. “ Ye HYPOCRITES, (says our Saviour, in the most upbraiding tone, to the Pharisees and Sadducees) ye know how to discern the face of the sky, and can ye not discern the signs

* Numb. xxiii 9.

† אתעקרו כפלו יהשפל

signs of the times *?" and (to the people) "Ye HYPOCRITES, ye know how to discern the face of the sky and of the earth, but how is it that ye do not discern this time §?" It is plain from this strong and pointed language, that the Jews were possessed of some prophetic signs, which, if properly attended to, might have led them to a discernment of the times. Else, where was the HYPOCRISY in their not discerning what, in the nature of things, it was impossible for them to discover? And if they had, in fact, any such prophetic signs of the times, I know not where to seek them but in Daniel. The truth is, that so far as their, supposed, temporal interests were concerned, they could and did see the prophetic signs. On this occasion their discernment was sufficiently quick and penetrating. Puffed up with the fond and foolish conceit of a FIFTH MONARCHY, and of reigning, in their turns, upon the earth, they overlooked, or rather they would not discern, the signs of their destruction; and so, struggling for the empire, they lost their liberty. "They thought that the kingdom of God would
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* Matt. xvi. 3.

§ Luke xii. 56.

immediately appear †." And, with regard to the time, they thought right, "for the kingdom of God was among them." But they would not understand the true nature of it, or of its appearance. The kingdom of God, like God himself, is to be seen only in its effects. "It cometh not, as our Saviour told them, with observation; neither shall they say, Lo here! or, Lo there! for, behold! the kingdom of God is among you ||." That is, as we may interpret the words, The kingdom of God does not make its appearance, as you expect, like the Babylonian, Persian, Macedonian, and Roman, "with a confused noise, and garments rolled in blood;" nor is it attended with outward pomp and splendor. It comes in silence and in peace, offering itself to the hearts and consciences of men; it does not appear, though it exists, for indeed it is already among you, and you know it not.--- So pure and heavenly a kingdom was not suited to the taste and genius of "the children of this world." It had "no form, nor comeliness, nor any beauty, that they should desire it." They therefore rejected the gracious offer

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of

† Luke xix. 11.

|| Luke xvii. 20.

of God, and were, in their turn, to be rejected by him. And that they might not want signs of their approaching destruction, they are informed, that three, that is, many kingdoms, shall fall and be subdued before them. Accordingly, our Saviour repeats these signs to his disciples, exhorts them “ not to be troubled when they heard of wars, and rumors of wars,” for though the desolations of Jerusalem would certainly, yet they would not immediately, follow the conquests of other nations ; and he advises them to provide for their own safety, the very moment they saw Jerusalem encompassed with armies (the abomination of desolation spoken of by Daniel) by retiring from Jewdea*. The believing Jews availed themselves of their master’s caution, and were saved [33]. The unbelieving perished with their country.

The reason of their destruction is now more fully disclosed. “ He (the king represented by the little horn) will speak blasphemous words against the most high, and will wear out the saints of the most high, and think to change times and laws, and they shall be given into his hand until a time

* Matt. xxiv. 15, 16. Luke xxi. 20.

a time and two times and the half of a time." Can any one look upon this picture, and not immediately recollect the original, from which it was copied? Does he not instantly discover the powers of Jerusalem crucifying the Christ, persecuting the Christians, contradicting and blaspheming? The crucifixion of the Messiah, though executed by the Romans, is always charged upon the Jews as their own proper act. Jesus himself says to Pilate, "He that delivered me unto thee hath the greater sin †." And St Paul, I presume, addressed the high-priest as the representative of his nation, when he declared, in the spirit of prophecy, "God will smite thee, thou whited wall [34]. And dost thou sit to judge me according to the law, yet commandest me to be smitten contrary to the law*?" This leads us to the next part of Daniel's prediction. "And he will think to change times and laws." The learned Mr Mede informs us, that "the changing of times and laws is an oriental phrase to express POTESTATEM *αυτοκρατορικην*;" that is, an imperial, self-derived, and indeed a God-like power. And did not the Jews affect this

† John xix. 11.

* Acts xxiii. 3.

this very power, when they opposed themselves to Cæsar, to the Messiah, and even to God himself? Did they not THINK to change both the times and the laws? And did they not perish in the attempt? Our blessed Saviour has given us a very lively description of their conduct, and their fate, in his parable of “ a certain householder, who planted a vineyard, let it out to husbandmen, and went into a far country for a long time. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again he sent other servants, more than the first; and they did unto them likewise. But last of all, he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir, come, let us kill him, and let us seize on his inheritance. So they caught him, and cast him out of the vineyard, and slew him. When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably

rably destroy those wicked men, and will let out his vineyard unto other husbandmen, which will render him the fruits in their seasons *.” The meaning of the parable is so easy and obvious that even “ the chief priests and pharisees perceived it was spoken against them.” The owner of the vineyard is God, the vineyard is his church or kingdom, and the husbandmen are the Jews. The servants are the prophets, from Moses to the baptist, all of whom were persecuted, and some murdered [35]. The son is the Messiah, the Son of God, whom the Jews slew in hopes of possessing his kingdom. You know the event. The kingdom was taken from them, and translated to the Gentiles. And, as we learn from Josephus, the Jewish war lasted about three years and a half [36]. So that the saints, or Christians, were given into the hands of the Jews “ UNTIL a time and two times and the half of a time.”

These are the two last events foretold by Daniel. “ Then,” at the end of those three years and a half, “ the judgement shall sit, and they shall take away his dominion, the dominion of the little horn, to consume and to destroy it at the end. . And the kingdom

and 'dominion and the greatness of the kingdom under the whole heaven shall be given to a people, the saints of the most high, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.'" It now appears very plainly, that the little horn and the beast, which were destroyed, are one and the same kingdom in different respects. Consequently, this beast cannot be the fourth, the representative of the Roman empire. For though the same thing or person may, in different respects, be represented in the same vision by different symbols [37], and therefore the same kingdom may be here represented both by a horn and by a beast, yet the same empire cannot possibly be typified by the horn of a beast and by the beast itself. Because this is the very same contradiction as to call a member the body, or a part of any thing the whole of it. It is a contradiction in ideas, as well as in terms. Besides, the little horn in this vision answers to the first mountain in the other. Now the mountain cannot possibly signify any other kingdom than that of the Jews, in a certain respect. And therefore, "if ye will receive it," the little horn

or

or beast must necessarily signify the same kingdom in another.

The Jewish kingdom was destroyed by the Romans, who had no other intentions, at first, than to chastise a rebellious people. But providence generally brings about its own purposes by means of second causes. And as the Romans were the instruments of the Jews in the crucifixion of Christ, so they were now employed as the instruments of providence in the destruction of the Jews ; their apostasy from the Romans naturally bringing on the allotted punishment of their apostasy from God. “ The judge was seated on his throne in heaven, and their dominion was taken away.” “ Three horns fell before the little one,” and other rebellious provinces were subdued by the Romans before the Jews *. But those horns only fell, those provinces were only humbled ; they submitted, and were spared. “ The little horn fell ” --- never to rise again ; the Jews persisted in their opposition, to God and to

E 4

Cæsar,

* Proximus annus civili bello intentus, quantum ad JUDÆOS per otium transit. Pace per ITALIAM parata, & EXTERNÆ curæ rediere. Augebat iras, quod SOLI JUDÆI NON CESSISSENT. Taciti Historiar. lib. v. 10.

Cæsar, and perished. Their perdition was exhibited to the prophet by that of “a wild-beast, whose BODY was given to a burning flame.” Our blessed Saviour, if I mistake not, clearly alludes to this passage, when he says to the disciples, “Wheresoever the BODY is, thither will the EAGLES be gathered together †.” The expression is indeed proverbial, and may, no doubt, be applied generally to the destruction of one army by another [39]. But as no true critic will venture to deny, that the term “eagles” has, in this application, a direct reference to the Roman eagles, so I will conclude, for myself, that the term “body” has the same reference to the body of the Jewish beast, whose dominion was to be taken away, and destroyed, at the end.

The end, here spoken of, is that of the “three times and a half,” the continuance of the Jewish war with the Romans. “Then, says the angel, there shall be an END of the matter,” a period shall be put to the Jewish nation and polity. Our Saviour foretells the same thing. Having mentioned various events that were to precede the destruction of Jerusalem, he adds, “Then shall

shall the END come *," the end of the Mo-
saic church and state. And have not these
predictions received the most exact com-
pletion?

Daniel was a patriot, as well as a pro-
phet. It is therefore no wonder, that he
was so deeply affected with this tremend-
ous scene. "His cogitations much trou-
bled him, and his countenance changed in
him." And the blessed Jesus too, who
was more than patriot, could not refrain
from tears, when he saw the approaching
fate of his unhappy country. "He be-
held the city, says the evangelist, and wept
over it †." Daniel "kept the matter in
his heart." And every other Jew will do
well to lay this matter to heart, to consi-
der, with candor, seriousness, and atten-
tion, the many striking particulars record-
ed by this prophetic evangelist, and record-
ed with the same precision and accuracy,
as if he had lived and written after the
events. What rational account can the
Jews pretend to give of the destruction of
their city and temple, and of the continued
desolations of their country? The Romans
"could have had no power at all against
them,

* Matt. xxiv. 14.

† Luke xix. 41.

them, except it had been given to them from above." What then was the opprobrious crime, which brought down so signal a calamity upon this once highly favoured people? Let them look into the writings of their own prophet Daniel, and there they may read their crime in that of the HORN, and their punishment in that of the BEAST. "The horn spake blasphemous words against the most high;" and the Jews refused to submit to the government of God, in the way which he had appointed. "If thou let this man go, said the Jews to Pilate, thou art not Cæsar's friend. Who-soever maketh himself a king speaketh against Cæsar †." And again, "We have no king but Cæsar †." God took them at their word, and their king was their destruction.

The destruction of Jerusalem made way for the advancement of the kingdom of God; or, in other words, the abolition of the Jewish theocracy upon earth, made way for the establishment of the Messiah's kingdom in heaven, and was indeed a proof of it. Our Saviour expressly appeals to it as such. "Immediately after the tribulation

† John xix. 12.

† John xix. 15.

tion of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heaven shall be shaken." Some may possibly imagine this prophecy to be a description of the falling world, in the literal sense of the terms. But our Saviour intends nothing more than a cessation of the Jewish polity, expressed in symbolic language. He adds, "And then shall appear the sign of THE SON OF MAN IN HEAVEN ||. Well might he call this the sign of the son of man's being in heaven, when the angel had so long before made the overthrow of Jerusalem the immediate forerunner of the son of man's inthronization into his kingdom in heaven. "Whenever the theocracy was abrogated, it must needs be done, says a great writer, in the same solemn manner in which it was established. --- Nor, indeed, could it have been abolished without dissolving the whole frame of the republic; since all the laws of it, whether as to their equity, force, or fitness, as well as the whole ritual of worship, respected and referred to God as civil governor ‡." Take then a piece of history from

from a Roman writer, no ways interested in the dispute between Jews and Christians. Speaking of the *PRODIGIES* (OR *SIGNS*) which happened during the Jewish war, my author mentions this among the rest. “*Expasæ subito DELUBRI fores, & audita major humanâ VOX, EXCEDERE DEOS, simul ingens motus EXCEDENTIUM* *.” It is impossible, I believe, to express the *ABOLITION* of the *THEOCRACY* in clearer or in stronger terms.

The Jewish theocracy, that “wall of partition,” being thus removed, the Messiah’s kingdom was extended over all nations. “There was given him dominion, and glory, and a kingdom, that *ALL* people, nations, and languages, (represented by the *SEVEN* remaining horns) should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.” This is elsewhere called the kingdom of the saints. “The kingdom, and dominion, and the greatness of the kingdom under the whole heaven shall be given to a people, the *SAINTS* of the most high, whose kingdom is an everlasting kingdom,

* Taciti Historiar. lib. v. 13.

kingdom, and all dominions [throughout the Roman empire] shall serve and obey him." The Jews were once the peculiar people of God, and, from their relation to him, distinguished by the honourable appellation of saints. "Gather my SAINTS together unto me, says God by the psalmist, those that have made a covenant with me with sacrifice*." And so they are called throughout the Old Testament, and even in Daniel too†. But when they opposed and blasphemed God and his Christ, then the style is changed, they are exhibited among "the BEASTS of the people" by the same opprobrious symbol, and the glorious character of SAINTS is transferred to the Christians. Hence St Paul, speaking of himself before his conversion as a limb of Antichrist, informs Agrippa, that "many of the SAINTS he had shut up in prison, having received authority from the chief priests §." Hence too he addresses his epistles "to the SAINTS --- at Rome, Corinth, Ephesus, Philippi, and Colosse." This is not a partial distinction of some Christians from the rest (as fanatics, of all denominations, are too apt to appropriate the character

* Psal. l. 5. † Dan. viii. 24. § Acts xxvi. 10.

rafter to themselves) but it is the common title of the whole family, under their covenanted relation to God and his Son, and includes “every saint in Christ Jesus *,” in opposition both to Jews and Gentiles; and particularly to the former, the one scripture ANTICHRIST. And here, perhaps, it may not be improper to observe, that the term “Antichrist” does not always denote a person, but sometimes a kingdom --- the kingdom of SATAN opposing and claiming to be the kingdom of God [40]. It is the proper character of those “LIARS who say that they are JEWS, and are not, but are the synagogue of Satan [41].” Thus the Babylonian KING stands for the Babylonian KINGDOM †, and the term CHRIST signifies the Christian CHURCH ‡. In like manner the Jewish PONTIF may be styled, representatively, ANTICHRIST. And I scruple not to call the Latin PONTIF, as the head and representative of his church, by the same title, for he evidently bears upon his crown the NUMBER of the NAME of the apocalyptic BEAST [42]. And thus the transition from one antichrist to the other is

* Phil. iv. 21.

† Dan. ii. 38.

‡ 1 Cor. xii. 12.

is easy and natural, each of them being to be found within the pale of the church.

I will shut up my remarks on this prophecy with an application to the members of the papal communion, and to ourselves.

The church of ROME is, in the opinion of its votaries, the only TRUE church of Christ; and one of the boasted NOTES or MARKS of its truth is VISIBILITY, founded in TEMPORAL power and dominion. Now, supposing VISIBILITY to be a proper MARK of "the kingdom that cometh NOT WITH OBSERVATION, and allowing TEMPORAL authority to be a distinguishing NOTE of "the kingdom that is NOT OF THIS WORLD," yet it may be observed, that a TRUE church may, in length of time, degenerate into a FALSE one. The Jews were, once, the peculiar people of God, and their church was the only TRUE one. It was originally founded by God himself on TEMPORAL promises, had a visible, magnificent TEMPLE, and a rich, luxurious, politic PRIESTHOOD. In short, it had every advantage and privilege that even a cardinal can esteem essential to a true church. And yet, with all these outward privileges and advantages, it fell ---- first into apostasy, and

and afterwards into perdition. This then should be a constant memento to the papal church, “that thinketh it standeth, to take heed lest it fall.” This is not my observation but St Paul’s. Comparing the Jewish church to a good olive tree, and the Gentiles to a wild one, he reasons with the latter in the following remarkable words. “If some of the branches be broken off, and thou, being a wild olive tree, wert grafted in amongst them, and with them partakest of the root and fatness of the olive tree, boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well, be it so; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear. For if God spared not the natural branches, he will by no means spare thee. Behold therefore the goodness and the severity of God; on them which fell, severity; but towards thee goodness, IF THOU CONTINUE in his goodness: OTHERWISE, THOU ALSO---(the apostle is addressing the church of ROME --- THOU ALSO) SHALT BE CUT OFF * [43].”

“COME

* Rom. xi. 17—22.

“ COME OUT OF HER, therefore, MY
PEOPLE,
THAT YE BE NOT PARTAKERS OF HER
SINS,
AND THAT YE RECEIVE NOT OF HER
PLAGUES *.”

WE indeed have, prudishly, withdrawn ourselves from the grofser pollutions of that meretricious community. How far a second REFORMATION may be either necessary or expedient, I must not take upon me to determine. This, however, may be said with truth, and therefore, it is hoped, without offence---That the more there is “ OF THIS WORLD” in our ecclesiastical establishment, the nearer it is to POPERY, and the farther from the SIMPLICITY OF THE GOSPEL.

* Rev. xviii. 4.

THE
FALL OF JEWDAISM,
IN THE
REIGN OF VESPASIAN.

Gabriel's Prophecy.

SEVENTY WEEKS are determined for thy PEOPLE, and for thy HOLY CITY, TO DESTROY THE WICKED ONE, and to fill up sins, to make reconciliation for iniquity, and to bring in everlasting justification, and to seal up prophetic vision, and TO ANOINT THE MOST HOLY ONE:

Know therefore and understand.

From the promulgation of a commandment to REBUILD Jerusalem UNTO Messiah the prince, shall be SEVEN weeks and SIXTY-TWO weeks.

IT SHALL BE REBUILT, the street and the furrow, even in the LITTLE of the times. In the latter part of the SIXTY-TWO

IN THE REIGN OF VESPASIAN. 67

TWO weeks MESSIAH WILL BE CUT OFF, for they will not be his.

Wherefore the people of the prince that shall come shall overthrow the city and the sanctuary, and the end thereof shall be with a flood; and at the end of the war desolations are determined.

And he shall cause a covenant to prevail with ALL [nations.]

[And] in ONE week, even in HALF of the week, he shall cause the sacrifice and the oblation to cease; for with a wing [an army] of abominations he shall cause desolations, even until the consummation, and that determined shall be poured upon the desolators.

DANIEL ix. 1---27.

In the former prediction the FALL of Jewdaism is solemnly announced, in this the TIME of it. “SEVENTY WEEKS are determined for thy PEOPLE, and for thy HOLY CITY.” This, you see, is the utmost space of time allotted, in the decrees of heaven, for the existence of the city and people of Jerusalem. Within that period all the circumstances foretold shall come to pass. The scene opens with the restora-

tion of Jerufalem, and closes with her destruction.

The Jews had weeks of YEARS as well as of DAYS. And these SEVENTY WEEKS, during which the JEWS were to be a PEOPLE and JERUSALEM a CITY, have a plain reference to the SEVENTY YEARS of its DESOLATIONS. Moses himself, among other threatenings, denounced the following. "YOUR LAND SHALL BE DESOLATE, and
" your cities waste. Then shall the land enjoy her SABBATHS as long as it lieth DESOLATE, and ye be in your enemies land ;
" even then shall the land rest, and enjoy her sabbaths. As long as it lieth DESOLATE, it shall rest, because it did not rest
" in your SABBATHS when ye dwelt upon it*." Accordingly, when the sins of the Jews were ripe for this vengeance, Jeremiah foretold, that "the whole land should be a DESOLATION --- SEVENTY YEARS †," the number of SABBATHS which the Jews had neglected to observe when they dwelt upon the land ‡. Daniel therefore, soon after

* Lev. xxvi. 33—35.

† Jer. xxv. 11.

‡ " He brought upon them the king of the Chaldees, who carried them away to Babylon, where they were servants to him and his sons," and, " until the reign of

after the overthrow of the BABYLONIAN empire, and some few years before the reign of PERSIA, reflecting upon the prophetic denunciations of Moses and Jeremiah, applies himself, in the most pathetic strains of prayer and supplication, to the Lord God, beseeching him to “turn
 “ away his anger and his fury from his
 “ city Jerusalem, his holy mountain, and
 “ to cause his face to shine upon his desolate sanctuary, for the Lord” Messiah’s
 “ sake [44].” His prayer was heard.
 “ At the beginning of his supplication a
 “ commandment came forth,” and the angel Gabriel was sent to inform him, that seventy weeks were allotted for the existence of his people and holy city. As if he had said, the present desolations of Jerusalem are fixed for SEVENTY, OR TEN TIMES SEVEN years; but from the restoration of Jerusalem to her future desolations shall be SEVENTY TIMES SEVEN.

The things in general to be brought about within the compass of the weeks are

F 3

th. 12.

“ of the kingdom of PERSIA, to fulfil the word of the
 “ Lord by the mouth of Jeremiah, until the land had
 “ enjoyed her SABBATHS,” for “ as long as she was desolate she kept sabbath, to fulfil THREESCORE AND TEN
 “ years.” 2 Chron. xxxvi 11 — 21.

these. "TO DESTROY THE WICKED ONE*." This is no other (in the primary sense of the term) than the "LITTLE HORN" and fifth "BEAST" exhibited in the foregoing vision, "that man of sin, the son of perdition, THAT WICKED ONE, whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming [45] ‡."

"To fill up sins." Here are two readings, occasioned by the similitude of two letters in the original ||. But, take which of them you please, the sense is the same; "to fill up sins." And at the time foretold the sins of the Jewish nation were at their height. "FILL YE UP then the measure of your fathers §," said Jesus to the unbelieving Pharisees. Accordingly they proceeded "to fill it up" in a few days after by crucifying the Lord of life. Hence St Paul describes them as persons who both killed the Lord Jesus, and their own prophets, and persecuted the apostles; as displeasing to God, and contrary to all men, "FILLING UP THEIR SINS †."

"To

* דפשע † 2 Thess. ii. 3—8.

|| להתם לדתם § Matt. xxiii. 32.

† 1 Thess. ii. 15, 16.

“ To make reconciliation for iniquity.” This is so distinguishing a part in the character of MESSIAH, that he is styled, by the antient Jews, אִישׁ כִּפּוּר “ the man of propitiation, ” or “ the atonement-maker.” Isaiah had long before described him as “ a lamb brought to the slaughter, making his life an offering for sin, and bearing the iniquities of all *.” And who has looked into the gospel, and has not there beholden “ JESUS, THE LAMB OF GOD, THE PROPITIATION for the sins of the world ?”

Justification is the consequence of atonement. It therefore immediately follows --- “ and to bring in everlasting righteousness” or justification. “ Be it known unto you, Men and Brethren” (says the apostle, in his spirited address to the Jews at Antioch) “ that through this” Jesus “ is preached unto you the forgiveness of sins, and by him all that believe are justified from all things †.” The angel styles this justification “ everlasting,” or the justification “ of ages,” in opposition to legal justification, which was only temporary, and confined to the Jewish age.

E 4

Whereas

* Isaiah. liii. 7—12.

† Acts xiii. 38, 39.

Whereas the justification to be brought in by the death and resurrection of Messiah is, in the strictest sense, everlasting; being intended for the benefit of all ages, and being itself, like its divine author, “the same yesterday, and to day, and for ever.” Hence the blood of Jesus, “the Lamb slain from the foundation of the world,” is called “the blood of the everlasting covenant*.” And in this sense we are to understand that remarkable expression in the same epistle; where St Paul, opposing the sacrifice of Jesus to the legal oblations, says, “If the blood of bulls and of goats sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who *διὰ πνεύματος αἰωνίου*” (not thro’ THE eternal Spirit, meaning his own divinity or the holy ghost, but) “with AN ETERNAL SPIRIT[46],” power or efficacy, “offered himself without spot to God, purge your conscience from dead works †?”

“To seal up vision and prophecy,” that is, prophetic vision. Vision and prophecy are here said to be “sealed” in the days of Messiah, because in him they were to receive

ceive their completion. The Jews themselves understand the words in this sense. "All the prophecies shall be fulfilled at the coming of Messiah." Now he who claimed the Messiahship declared, that he "came to fulfil the law and the prophets*." And whoever impartially considers the several types and prophecies relating to MESSIAH, will find that they all meet in JESUS, by a wonderful coincidence, like different rays in the same center.

"And to anoint the most holy." The person who delivered this prophecy concerning Messiah was the angel Gabriel. And the same divine messenger, when he was predicting the birth of Jesus to his virgin mother, expressly styles him "the holy one," and says, "He shall be great, and shall be called the son of the Highest, and the Lord God shall give unto him the spiritual throne of his father David; and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end†."

The angel now goes on to inform us of the time and manner in which these great events

* Matt. v. 17.

† Luke i. 32—35.

events are to be accomplished. “ Know
“ therefore and understand.

“ From the promulgation of A com-
“ mandment to rebuild [47] Jerusalem
“ unto Messiah the prince shall be seven
“ weeks and fixty two weeks.” The com-
mencement of these weeks is the great point
in dispute. Various are the assertions, ar-
guments, demonstrations of the celebrated
writers upon the subject. Where then
shall we fix ? Or what is that precise point
of time marked out by the prophecy ? Now,
with leave of the chronologers, the resolu-
tion of the question is not very difficult.
For, as one of the best of them confesses,
“ This prophecy expresseth the time that
was determined upon the people of Daniel,
that is the Jews, and upon the holy city,
that is Jerusalem, the whole of which was
seventy weeks *.” The learned connector
has indeed a figurative interpretation,
and he says, that “ all was accom-
plished at the death of Christ.” But I will
so far presume upon the privilege of com-
mon sense, as to suppose, that the Jews
ceased not to be a people, nor Jerusalem
to be a city, till the reign of Vespasian.
“ The

* Prideaux Connect. Vol. I. p. 262, 3. 8vo.

“ The end of the weeks” (to borrow the Doctor’s method of reasoning, which is very simple, and strictly logical) “ being thus fixed, it doth necessarily determine us where to place the beginning of them, that is four hundred and ninety years before.”

Reckon then from the DESTRUCTION OF JERUSALEM in the SECOND year of VESPA-
SIAN to the SECOND year of DARIUS
NOTHUS, and you will find the number
of years, according to Ptolemy’s canon,
[48]FOUR HUNDRED AND NINETY, or there-
abouts, for exactness of computation is not
in this case to be expected, and perhaps
is hardly possible. And the scriptures,
fairly and candidly interpreted, place THE
COMMANDMENT TO REBUILD THE TEM-
PLE, the principal part of JERUSALEM, the
very part from which it received its distin-
guishing denomination of the HOLY CITY,
in the SECOND year of the same DARIUS.

Ezra informs us, that “ when the adver-
saries of Jewdah heard that the children of
the captivity builded the temple to the Lord
God of Israel, they weakened the hands of
the people of Jewdah, and troubled them in
building, and hired counsellors against
them, to frustrate their purpose, all the
days

days of CYRUS king of Persia, and until" and during "the reign of DARIUS" HYSTASPIIS "king of Persia. And in the reign of AHASUERUS, XERXES [49] in the beginning of his reign, wrote they unto him an accusation against the inhabitants of Jewdah and Jerusalem. And in the days of ARTAXERXES" LONGIMANUS "wrote they unto the king, who gave a commandment to cause the work to cease. Then they went up in haste to Jerusalem unto the Jews, and made them cease by force and power. So it ceased unto the SECOND year of DARIUS" NOTHUS "king of Persia *. Then the elders of the Jews builded, and they prospered through the prophesying of Haggai and Zechariah; and they builded and finished it according to the commandment of CYRUS and DARIUS" NOTHUS, "and ARTAXERXES" MNEMON "king of Persia §."

The account then plainly stands thus. CYRUS favored the Jews with a decree to rebuild their temple, and ordered an allowance out of the treasury towards defraying the expences †. But the Samaritans, who were enemies to the work, corrupted the officers in the Persian court, and so prevailed

ed with their bribes, that the royal bounty was stopped during the reigns of CYRUS, CAMBYSES, SMERDIS the usurper, and DARIUS Hystaspis. A method, which served “to frustrate the purpose” of the indigent Jews as effectually, as if the kings themselves had issued out their imperial prohibitions.

When AHASUERUS, or XERXES, came to the throne, the Samaritans changed their system, and, instead of bribing the officers, they addressed the king himself, “and wrote an accusation against the inhabitants of Jewdah and Jerusalem.” What the articles of this accusation were, and what effect it produced, we know not. The historian only remarks, that it was sent “in the beginning of the reign” of Ahasuerus. It is therefore probable, that this accusation gave way to that more important one of “Haman *” against the whole body of the Jews. Here indeed, through the interposition of the queen †, who was a Jewess, they triumphed, and had their full revenge of their enemies. This, one would think, was the proper season for prosecuting the work

* Esther iii. 8, 9.

† Ham-Esthis, called simply, in scripture, Esther.

work of the house of the Lord. But, I know not how, the Jews were ever most wanting to their duty in the days of their prosperity.

In the time of ARTAXERXES Longimanus we find an accusation at large from the Samaritans, together with the king's decree against the building, which was executed with the utmost rigor. "Then ceased the work of the house of God which is at Jerusalem. So it ceased unto the SECOND year of DARIUS" Nothus "king of Persia." That is, it then ceased by FORCE, as it had before ceased by STRATAGEM, unto the reign of Nothus.

But now the time is come when JERUSALEM, THE HOLY CITY, MUST BE BUILT. The accomplishment of prophecy depends upon it. No wonder therefore, if you find God himself commanding and encouraging the work, defeating the Samaritans, animating the Jews, and inclining the hearts of the kings of Persia to protect and assist them. "They builded, and prospered through the prophesying of Haggai and Zechariah; and they builded and finished it according to the commandment of the God of Israel, and according to the commandment of CYRUS, and DARIUS" Nothus, and

“ and ARTAXERXES” Mnemon “ king of Persia.” The house indeed, that is, the mere building, was finished in the sixth year of Darius “ Nothus,” and the feast of dedication was kept with great joy *. But the ornamental part, “ the beautifying of the house of the Lord †,” as Ezra expresses it, was not finished till the time of Artaxerxes Mnemon ; in the seventh year of whose reign a decree was granted to EZRA for that purpose ‡. And in the twentieth of the same Artaxerxes a new decree was granted to NEHEMIAH to complete the other buildings of the city, which he accomplished in twelve years §. Thus the first division of the angel’s prophecy was fulfilled. “ From the promulgation of a commandment TO REBUILD JERUSALEM unto Messiah the prince shall be SEVEN WEEKS and sixty two weeks ; IT SHALL BE REBUILT, the street and the wall, even in the LITTLE of those times.” For from the second year of Darius Nothus, which was the year of Nabonassar 327, to the thirty second of Artaxerxes Mnemon, the year of Nabonassar 376,

* Ezra vi. 15, 16. † Ezra vii. 27. ‡ ver. 23.

§ Compare Nehem. v. 14. vii. 4. xi. 1.

376, are just "seven weeks" of years according to Ptolemy's canon ||.

Those respectable writers, Joseph Scaliger and Joseph Mede, fixed the commencement of the weeks where I have placed it. Others, however, no less respectable*, have urged an objection to it from the prophet Haggai. "Who is left among you that saw this house in its first glory? And how do ye see it now? Is it not in your eyes in comparison of it as nothing †?" "This text, they say, plainly expresses, that some were then alive who had seen the first temple, and were capable of comparing it with the second. And therefore if this Darius were Darius Nothus, they must have been of an age BEYOND BELIEF. From the destruction of the temple to the second of Darius I. were only SIXTY EIGHT years. From the destruction of the temple to the second of Darius II were an HUNDRED AND SIXTY SIX years. And where PROBABILITY and IMPROBABILITY appear so plainly upon the face of the different calculations, they think the distance of time may be admitted as a sufficient argument to determine the question."

To

|| Thus, $326 + 49 = 376$.
Dean Prideaux, &c.

* See Sir Isaac Newton,
† Hag. iii. 3.

To which I answer in the words of a very illustrious writer, on another occasion. “The Promises of God have never
 “borrowed help from MORAL PROBABILITYES. His promises to ABRAHAM
 “were not of this kind *.” And why then should they be of this kind to the Children of Abraham? The Jews lived under an extraordinary dispensation of providence. LONG LIFE was the general promise of the Mosaic law to the obedient. And this promise was particularly repeated at the time we are speaking of. “There shall yet OLD men and OLD women dwell in the streets of Jerusalem, and every man with his staff in his hand for VERY AGE †.” Who now can think it improbable, when events correspond so exactly with every part of the prophecy, that some among the Jews should be found of an exceeding great Age? “IF IT BE MARVELLOUS IN THE EYES OF THE PEOPLE IN THESE DAYS, SHOULD IT ALSO BE MARVELLOUS IN MINE EYES, SAITH THE LORD OF HOSTS ||[50]?”

I observe farther, that our Saviour him-
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* Bishop Sherlock's sermons, Vol. I, P. 222.

† Zech. viii. 4. || Ibid. 6.

self, one of the best interpreters of scripture, has placed the end of the weeks, and by necessary consequence their beginning, where we place it. "When ye shall see Jerusalem compassed with armies---the abomination of desolation spoken of by Daniel the prophet---then know that the desolation thereof is nigh *." Here the end of Jerusalem and the end of the weeks are plainly contemporary. Our Saviour, as well as Daniel, places "the abomination of desolation" in the last week. The first week therefore must commence from the second year of Darius Nothus, four hundred and ninety years before. This deserves the serious consideration of believers [51]. Nor can unbelievers, without the greatest absurdity, object to our Saviour's authority in the present instance; his comment being at once a proof of Daniel's inspiration and of his own Messiahship. For the case stands thus. Daniel foretold certain things to be accomplished, within a given period, by Messiah. Jesus foretells the same things, and applies them to himself. The event answered to the predictions. Consequently, Daniel was a true pro-

* Matt. xxiv. 15. Luke xxi. 20.

prophet, and Jesus is the Messiah foretold by Daniel.

The sum of what has been said is this. ---The Angel declares, that FROM the promulgation of a commandment to rebuild Jerusalem to its final destruction, shall be SEVENTY WEEKS, or four hundred and ninety years. A commandment to build Jerusalem was promulged in the second year of the reign of DARIUS. According to the scripture account of the Persian kings, this Darius was the SECOND of that name. The second Darius in the canon of Ptolemy is NOTHUS. From the second year of DARIUS NOTHUS to the destruction of Jerusalem in the second of VESPASIAN were SEVENTY WEEKS, or four hundred and ninety years. If these principles are allowed, and they cannot reasonably be disputed, the consequence is inevitable, That, as the weeks END in the second year of VESPASIAN, they must necessarily BEGIN in the second of DARIUS NOTHUS.

Having thus settled the commencement of the weeks, we may now proceed to explain and to apply the remaining parts of the prophecy.

“ From the promulgation of a com-
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mandment" in the second year of Darius Nothus "to rebuild Jerusalem, unto MESSIAH THE PRINCE, shall be SEVEN weeks and SIXTY TWO weeks." Our blessed Saviour was a PROPHET a PRIEST and a KING; and therefore he was in each of these respects the MESSIAH. But the Angel points at him in his regal character. "Unto Messiah the PRINCE." This is the character, by this he stands eminently distinguished in the writings of the Jews. "King Messiah" is the constant description of him who was to redeem Israel. Now it is observable, that, though the promises of this king are so frequent in the scriptures of the old testament, he is no where absolutely styled Messiah but in the prophecy before us *. This is a demonstrative proof of

* "Absque hoc loco, vix unum vet. test. assignare possis, quo niteretur ista expectatio MESSIÆ, h. e. principis EO NOMINE insigniti. De UNCTIONE alibi legimus, et aliquando de UNCTO DOMINI, sed nusquam alibi, quod memini. de MESSIA absolute, ut loquuntur, posito; et tamen apud Judæos nomen hoc de PRINCIPE VENTURO celeberrimum erat. Joh. i. 41. inquit Andreas Petro, "invenimus MESSIAM;" imo etiam apud Samaritanos obtinuit. Joh. iv. 25. "Scio quod MESSIAS veniet." Unde vero hoc nomen adeo percipuit, nisi ex hoc præclaro vaticinio? Buxtorffius (Lexic. Rabbin.

of the undoubted Jewish application of this prophecy to their Messiah. And thus we discover the true reason why this title in particular was so generally given by the Jews, in the age of Jesus, to their expected deliverer. For what could be more natural, at the very TIME MARKED OUT, as they supposed, by Daniel for expecting his appearance, than to call him by the very same NAME and TITLE attributed to him by Daniel? The time here fixed for his COMING, in his regal capacity, is the seventieth or last week; for the term of sixty nine weeks was to be run out before he came. "UNTO Messiah the prince shall be SEVEN weeks and SIXTY TWO weeks." And he came accordingly; first to dissolve the polity of the JEWS, and then "to take the HEATHEN for his inheritance, and the utmost parts of the earth for his possession."

The angel having mentioned two periods, a little period of "seven weeks," and a large period of "sixty two," he immediate-

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v. Messiah) enumerat LXX plus minus locos, in quibus nomen MESSIAE occurrit in paraphrasi Chaldaica; inde constat maximo apud Judæos consensu illud principi suo convenire, quem ardentibus votis præstolabantur." Epistola cl. Stillingfleet ad I. Marsham.

ly tells the prophet what was to be done in each of them. "In the LITTLE of the times it," Jerusalem, "shall be rebuilt, the street and the furrow;" that is, Jerusalem shall be built again within and without, there shall be not only a temple for the God and king of Israel, but houses also for the citizens, and a wall to defend the city. For by חרוץ which signifies a furrow, I understand, with Mede, "that circuit bounding out the limits of the city, whereon the wall was builded, and antiently used to be marked out with a plough earing a furrow round about, By רחוב which implies a broad place, I understand the area or plot of ground within, whereon the houses were to be builded." And how exactly do the prophesy and the history correspond to each other! Nehemiah, we are told, during his first administration, which lasted from the TWENTIETH to the THIRTY SECOND year of Artaxerxes Mnemon, not only builded the wall, and set up the gates of Jerusalem, but finding the city was large, and the people were few, and the houses not builded, he made the Jews cast lots to bring one of ten out of the other cities to dwell in Jerusalem the holy city*; which necessarily implies,

* Neh. vii. 4. and xi. 1.

implies, that houses were also to be built for their reception. Now from the second year of Darius Nothus, in which the commandment went forth to rebuild Jerusalem, to the thirty second year of Artaxerxes Mnemon, before which it was completely rebuilt, within and without, were "seven weeks" of years.

"And in the latter days of the sixty and two weeks Messiah will be cut off." The angel does not say simply "sixty and two weeks," but "THE sixty and two weeks," meaning those he had mentioned before; and therefore the "seven" preceeding weeks must be reckoned with them. Aquila and Symmachus render the passage, by way of explanation, "after the seven weeks and sixty two weeks." The term "after" signifies here, as in other places, during the continuance of that period, or some time before the conclusion of it. Thus, "after three days I will rise again," that is, on the third day. So, "after the sixty two weeks," that is, before the expiration, towards the conclusion, or, as the original may be well rendered, "in the latter days of the sixty and two weeks." This is another demonstrative proof of the undoubted

Jewish application of this prophecy to Christ. "The last days, say the Jews, are the days of king Messiah." And accordingly, about the time of Jesus there was a national expectation of his coming. Now what prophecy, except this before us, could afford sufficient ground for so general an expectation? Isaiah indeed, Joel, and others have spoken of "the latter days." But who is he among the prophets, that has directly, or even indirectly, fixed the commencement of that decisive period? Daniel alone has determined the time. By him we are assured, that within the compass of "SEVEN weeks, SIXTY TWO weeks, and ONE week," or four hundred and ninety years, "from the promulgation of a commandment to rebuild Jerusalem," it shall be again destroyed; and that "in the LATTER DAYS of the SIXTY TWO weeks MESSIAH will be CUT OFF." The LAST DAYS therefore are the CONCLUSION of the JEWISH AGE; they are the days of the MESSIAH, because he was to appear and be cut off in them [52]; and the time intended by the expression, which in other prophets is general and indeterminate, is here particularly determined: for the Jewish age and
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the seventieth week are to expire together. In these "last days, said the Angel, Messiah will be cut off." Agreeably to which we find, that "CHRIST was manifested in the LAST TIMES, the CONCLUSION OF THE" Jewish "AGE, to put away sin by the sacrifice of himself*." And history informs us, that within forty years after the death of Christ both the city and the temple of Jerusalem were totally destroyed. But of this hereafter. In the mean time we are to observe, that Messiah was to be condemned and put to death in a judicial manner, for so the original word § implies. Now what but the spirit of prophecy could foresee, that the Jews themselves would thus endeavour to quench the light, and to cut off the hope of Israel? Even Pilate asked with some amazement, though, no doubt, sarcastically, "Shall I crucify YOUR KING?" Yet "they ALL cried out, let him be crucified." And the "title of his accusation was

THE KING OF THE JEWS [53]."

It follows in the Prophecy, וְאֵין לוֹ, which I render, "for they," Daniel's "people" mentioned before, "will not be his." Accordingly,

* 1 Peter i. 20. Heb. ix. 26. § See Lev. xvii. 14.

cordingly, "he came to his own, and his own received him not*." And Messiah himself declared, that "he must be rejected of that generation†." And again, with the addition of a most awful threatening, "those mine enemies, who would not that I should reign over them, bring hither and slay before me‡."

This is the very next circumstance in the angel's prophecy. "Wherefore a people of the prince that shall come shall destroy the city and the sanctuary, and the end thereof shall be with a flood; and at the end of the war desolations are determined." The Romans are here styled the "people of Messiah, the prince that shall come[54]," because they were employed in his service against the Jews. Thus the Assyrian is called "the rod of God's anger, and the staff in their hand his indignation, though he himself meant not so, neither did his heart think so, but it was in his heart to destroy and cut off many nations§." In like manner, with equal elegance and propriety, "the locust canker-worm caterpillar and palmer-worm" are said to be "his great army§." And our Saviour himself, alluding to

* John i. 2. † Luke xvii. 25. ‡ Ibid. xix. 27.

§ Isaiah x. 5—7. § Joel ii. 25.

to this very destruction of Jerusalem by the Romans, declares that "the king, that is God, sent forth his armies*," The true meaning therefore of the passage is plainly this. The Romans, Messiah's armies, shall come pouring in like some mighty inundation, sweep away the inhabitants of Jerusalem, totally destroy both the city and the temple, and make the whole land an utter desolation. This is the PROPHECY. And are not Jerusalem and her children, at this very day, wonderful monuments of its COMPLETION!

This train of calamities, however, was not to fall upon the devoted nation immediately. It makes the proper and distinguishing subject of the "one week," called by St John "the last time†," and the angel foretells a striking circumstance that was to be, as it were, the forerunner of it. "He, the prince that shall come, shall cause a covenant to prevail‡ among many." The term "many" frequently signifies all. Daniel himself uses it in this sense. "MANY of them that sleep in the dust of the earth shall awake," that is, all, as our Saviour

Matt. xxii. 7. † John iii. 18,

‡ דגביר See the Lexicons.

viour explains it. "ALL that are in the graves shall come forth *." So God says to Abraham, "A father of MANY nations have I made thee;" which St Paul produces as a proof, to the Jews, that Abraham "is the father of us ALL †." The word has the same meaning here. "He shall cause a covenant," the new covenant, of which Messiah was to be the messenger, "to prevail among all" nations. "This gospel of the kingdom must first be published among ALL nations, and then shall the end come ‡." Here we have our Saviour's authority for the interpretation. And accordingly, in consequence of Christ's commission to "go and teach all nations," the apostles "went forth and preached every where," proclaiming the glad tidings of Messiah's kingdom, "the kingdom of heaven," in all parts of the Roman empire. "Their sound verily went into all the earth, and their words unto the ends of the world." So that even in St Paul's time "the gospel was preached to every creature under heaven ||."

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* Dan. xii. 2 = John v. 28. † Gen. xvii. 4, 5. = Rom. iv. 16, 17. ‡ Matt. xxiv. 14. = Mark xiii. 10.

|| Col. i. 12.

Here, one would think, infidelity herself must blush, when she sees, and, if she opens her eyes, she cannot but see this seemingly improbable event so plainly foretold, and so fully accomplished. Let any candid Jew, any "Israelite indeed," consider the author and the preachers of this new religion, and say, whether the fact was such as lay within the reach of human foresight and human power. If he looks into the gospel history, he may there find the author of the faith betrayed by one of his disciples, denied by another, forsaken by all---by those very persons he had purposely chosen to spread his religion in the world---and at last nailed to a cross. Were not these now, both the master and the servants, blessed instruments to work with! And yet through their means, so admirable are the ways of providence! this gospel of the kingdom grew mightily and "PREVAILED." "Behold then! ye despisers, and wonder, and"---be persuaded. For if this thing were not of God, it will be impossible to say what is. If ye can still resist the evidence of so strong a proof, well may ye disbelieve, "though one rose from the dead."

"Then,

“ Then,” says our Saviour, when the gospel has been published among all nations, “ shall the end” of the Jewish age “ come.” For then, as the angel goes on, speaking of the “ ONE remaining WEEK [55], in HALF of that week he shall cause the sacrifice and oblation to cease; for with a wing [56], an army, of abominations he shall cause desolation, even till the consummation, and that determined shall be poured upon the desolators.”

What doubts forever might have arisen concerning the commencement of the weeks, one would have thought there could not reasonably have been any about the conclusion of them. The end of Jerusalem is their end also. This is so expressly affirmed both by the angel and by Jesus, that no one who pays proper attention to either can dispute it. In this last week Messiah was to come. For “ from the promulgation of a commandment to rebuild Jerusalem UNTO Messiah the prince were to be SEVEN weeks and SIXTY TWO weeks,” or SIXTY NINE in the whole. He was therefore to come in the SEVENTIETH. Our Saviour’s kingdom began at his resurrection from the dead, and he took possession of it at his ascension

cension into heaven. But then only was his regal power manifested, when he "CAME, as he himself expresses it, IN HIS KINGDOM." This coming of Messiah, with its necessary consequence, the destruction of the Jewish temple and city, is frequently foretold in the new testament. "Verily I say unto you, there be some standing here who shall not taste of death, till they see the son of man coming in his kingdom *." "This generation shall not pass [57] till all these things, the coming of the son of man and the destruction of Jerusalem, "be fulfilled †." And again, when Peter was desirous to know the fate of the favorite disciple, after he had heard his own, Jesus replied, "If I will that he tarry till I come, What is that to thee ‡? And the same Peter declares, "We have not followed cunningly devised fables, when we made known unto you the POWER and COMING of our Lord Jesus Christ, but were eye-witnesses of his MAJESTY." And then, to gain credit to his second assertion, the speedy "COMING of Jesus Christ," he appeals to "a sure word of PROPHECY [58] ---this very prophecy recorded by Daniel."

For

* Mat. xvi. 28. † Ibid. xxiv. 34. ‡ John xxi. 22.

For though other prophets had indeed predicted Messiah's coming, yet none but Daniel had fixed the time of it.

The design of his coming was to cause the temple-service, "the sacrifice and the oblation to cease," that is, finally, as the word necessarily imports, when there is nothing to restrain its meaning. This he did by causing the temple itself, the place of sacrifice, to be destroyed. "With an army of abominations he shall cause desolation," both in the city and the temple; for the angel says expressly, "the people of the prince that shall come, shall destroy the city and the SANCTUARY." And our Saviour foretells the same thing. "Your HOUSE is left unto you DESOLATE; and there shall not be left one stone upon another that shall not be thrown down †." This destruction of the temple was, without controversy, providential. The Roman general, as might naturally be expected, labored to the utmost of his power to save that stupendous edifice from the rage of war, as a grace to his conquest, and as an ornament to his empire. But in defiance to all his commands, intreaties, threatenings,

† Matthew xxiii. 38. and xxiii. 2.

nings, and even blows, those very soldiers, who before had been accustomed to obey orders, now --- actuated by a divine enthusiastic impulse *---paid no attention to their commander, but intrepidly encouraged each other in throwing firebrands into various parts of the temple, till at length this pride of Jewry, and of the world, was totally consumed. The destruction of the city soon followed that of the temple, and in both the Jews perished without number †. Well then might these armies be styled the “people of Messiah, the prince that should come,” when they so punctually fulfilled his word in “destroying those murderers, and in burning their city.”

The necessity of this severe dispensation is no less conspicuous than the justice of it. Nothing gave more offence to the believer, or afforded matter of greater triumph to the unbeliever, than the continuance of the Jewish temple and worship. Hence that irreligious insult of the scoffers, “Where is the promise of his coming ‡?” And hence those warm exhortations of the apostles to their converts, “to hold fast

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* ΔΑΙΜΟΝΙΩ ορμη—ΕΝΘΟΥΣΙΩΝΤΩΝ τῶν στρατιωτῶν.

† Josephus, p. 1291. Edit. Hudson. ‡ 2 Pet. iii. 4.

the profession of their faith without wavering ; and not to forsake the assembling of themselves together, as the manner of some was, but to exhort one another" to steadfastness in the faith, " and so much the more as they saw THE DAY," the day of their Lord's advent, " APPROACHING *." Besides, the temple and city of Jerusalem were the visible tokens of the THEOCRACY, or God's special government of the Jews and of Jewdea. It was therefore necessary to remove these out of the way, that, " the middle wall of partition being broken down," the kingdom of heaven might be extended, as foretold, over all nations. This was truly, what our blessed Saviour himself emphatically calls it, " THE SIGN --- OF THE SON OF MAN IN HEAVEN †." And thus was " THE MOST HOLY" JESUS solemnly " ANOINTED ; and there was given him dominion and glory and a kingdom, that ALL people nations and languages should serve him."

We must now go back again to the prophecy. " In half of that," the seventieth or last " week --- with a wing of abominations he shall cause desolation." Wings are

* Heb. x. 23—25.

† Matt. xxii. 30.

are no unusual figures for armies. “An army of abominations” then is, in the Jewish style, an army of idolaters, as “people of abominations †” is an idolatrous people. We are indebted to St Luke for this interpretation. For instead of the “abomination of desolation standing in the holy land §,” he says, “Jerusalem encompassed with armies *[59].” And here we cannot but observe and pity the cool, desperate malice of that arch-infidel, Mr Collins, on this occasion. “What, says he, can be more unaccountable, than making JESUS, who had been DEAD thirty five years, the GENERAL of the Roman army that took Jerusalem, and destroyed the temple †?” The Christian answer is, that the same JESUS, who died, ROSE again on the third day. Nor was ever any one, I presume, so unaccountably absurd as to imagine, that Jesus himself fought personally against the Jews. We find in Isaiah this burden of Babylon. “Lift ye up a banner upon the high mountain; ---- I have commanded my sanctified ones, I have also called my mighty ones for my anger. ----

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† Ezra ix. 14.

§ Mat. xxiv. 15.

* Luke xxi. 20.

† Scheme, &c. p. 189.

The noise of a multitude in the mountains, like as of a great people, a tumultuous noise of the kingdoms of nations gathered together; THE LORD OF HOSTS MUSTERETH THE HOST OF THE BATTLE. They come from a far country, from the end of heaven, even the LORD, and the weapons of his indignation, destroy the whole land.

--- THE DAY OF THE LORD IS AT HAND ;
 ---BEHOLD! THE DAY OF THE LORD COMETH, --- TO LAY THE LAND DESOLATE*."

This image is not only proper, but elegant and noble. And if God himself may be thus described, " mustering the host, and coming to lay the land of Babylon desolate," why may not the Son of God be described in the same terms, as presiding over the Roman eagles, and " coming" to the desolation of Jerusalem? The plain meaning therefore of the prophecy is this. The destruction of the holy city will be as signal a manifestation of the power of Messiah, as if he were to come visibly, at the head of the Romans, " conquering and to conquer."

The time too, in which this destruction was to be accomplished, is minutely described

* Isaiah xiii. 1—9.

scribed by the angel. “ In HALF of the” last “ WEEK he shall cause desolation.” And it appears by Josephus’s history of the Jewish war, compared with Ptolemy’s canon, that from Vespasian’s marching into Jewdea to the destruction of Jerusalem were about THREE YEARS AND A HALF [60].

Full SEVENTEEN HUNDRED YEARS has Jerusalem now continued in her desolations --- and must continue, as the angel proceeds, “ even till the consummation, and that determined shall be poured upon the desolators.” That is, in the language of our Saviour, “ Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled *.” And then, as St Paul observes, when “ the fulness of the Gentiles is come in, all Israel,” both Jews and Gentiles, “ shall be saved †.”

C O N C L U S I O N.

I have now gone through the several particulars of these illustrious and most important predictions. We do not here read of one single point only, but of a long train of events to be accomplished within

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certain

* Luke xxi. 24.

† Rom. xi. 25, 26.

certain successive periods. And we affirm, that each of these events has been accomplished in its season. We affirm likewise, that all the particulars of these predictions, so far as Christianity is concerned, were fulfilled by JESUS, who is therefore, as we believe, THE MESSIAH.

It is not difficult, nor indeed uncommon, to find out likenesses where there are none, or at least where none were intended. But will you say, that the correspondence, in so many points, between MESSIAH and JESUS, is fanciful, or the effect of mere chance? This, I presume, cannot be justly said. Here then are PROPHECIES, and here is the COMPLETION of every part of them, to which if we can make no reasonable objection, we ought to admit “the everlasting gospel of the blessed God,” and to endeavour to know and to do his sacred will, accounting this to be the best, the only foundation of our present hopes, and of our future happiness. “FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS

JESUS THE CHRIST*.”

* 1 Cor. iii. 11.

N O T E S.

[1] **T**HOSE writers, who pretend to prove the truth of the Christian religion independently of the Old Testament, deserve our pity. CHRISTIANITY, as the very term declares, is relative, and supposes a CHRIST foretold. To talk therefore of a Christianity independent of “the law and the prophets,” on which alone it can have a reasonable foundation, is precisely the same absurdity as to talk of a NEW testament without the OLD one.

[2] The GOLDEN IMAGE, erected by this mighty prince, seems to have been dedicated to himself. Sulpitius Severus directly asserts it. “Nabuchodonosor, elatus rebus secundis, statuam SIBI auream immensæ magnitudinis posuit, adorarique eam ut sacram effigiem precepit.” p. 68. ed. Elz. 1656. And it is fairly implied in the history of the transaction. “Nebuchadnezzar the king made an image of gold — and sent to gather together all the great men of his empire to come to the dedication of it.” Dan. iii. 1, 2. If the king had not dedicated this image to himself, the sacred writer would, most probably, have mentioned the name of the deity. If it were dedicated to himself, there was no occasion to specify it, as it may be easily collected from the following passages. “There are certain Jews — these

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men,

men, O king, have not regarded thee, they serve not thy gods, NOR worship the golden image which thou hast set up. — Nebuchadnezzar said unto them, Is it true? Do ye not serve my gods, NOR worship the golden image which I have set up?" Dan. iii. 12—14. In both these places Nebuchadnezzar's IMAGE is expressly distinguished from his GODS. And therefore if it were not a representative of one of his gods, it must have been the representative of himself. — Should any one think it improbable, that after his prophetic dream, he could be so infatuated as to deify himself, I will shew the probability of it from a similar fact. This very prince "was at rest in his house, and flourishing in his palace," when, in consequence of his pride and presumption, "he saw a dream which made him afraid, and his thoughts and the visions of his head troubled him." The meaning of the dream was, according to Daniel's interpretation of it, "That the king should be driven from men, and have his dwelling among the beasts of the field, and that seven years should pass over him, till he knew, or acknowledged, that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will," Dan. iv. 3—25. Who would think it probable, that, after such an express admonition, Nebuchadnezzar would be guilty of so great a crime, as could deserve so severe a punishment! And yet, "at the end of twelve months he was walking in the palace of the kingdom of Babylon, and proudly said, Is not this great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty?" He had scarce finished, when the former prediction was repeated and fulfilled. Verse 29—33.

[3] “ Veritus ne more hominum non vera, sed placita regi ex somnio conjectarent, **VISA SUPPRIMIT**, poposcitque ab eis, ut, si vera in his divinatio esset, somnium ipsum sibi dicerent; tum demum interpretationi eorum crediturum, si prius enuntiando somnium artis periculum fecissent.” Sulpit. Sever. p. 65. Cicero understood the true secret of pagan divination. “ Tota res est inventa **FALLACIIS**, aut ad **QUÆSTUM**, aut ad **SUPERSTITIONEM**, aut ad **ERROREM**.” De divin. lib. ii. 41. The Jewish prophets give the same account of it. Isaiah in particular, speaking of the Chaldean diviners, introduces Jehovah declaring, that he “ **FRUSTRATETH THE TOKENS OF THE LIARS**.” Chap. xlv. 25.

[4] Nebuchadnezzar had this dream in “ the second year of his reign.” Consequently he was not the Nebuchadnezzar mentioned in the first chapter. For there we read, that Daniel and his companions were to be nourished “ **THREE YEARS**, that **AT THE END** thereof they might stand before the king,” ver. 5. And we are told afterwards, that “ **AT THE END OF THE DAYS** that the king had said that he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar,” ver. 18. The first Nebuchadnezzar therefore was **NABOPOLLASSAR**, and the second was **NABOCOLLASSAR** in Ptolemy’s canon. “ Ebræis tam **PATER** quam **FILIUS** vocatur **NABUCHODONOSORUS**. In libro Iuchasin distinguuntur. ‘ **Ætas quinta**. Deportatio Israelis in Babel per Nebuchadnezzarum **FILIUM** Nebuchadnezzari.’ ‘ **Pater PRIMUS** denominatur, filius **MAGNUS**.’ In canone satis diversa sunt eorum nomina.” Marsham’s can. chron. p. 574. edit. Lips. 1676.

[5] It is remarkable that Tully enumerates the diviners almost in the same order as we find them in Daniel, "haruspices, et fulguratores, et interpretes ostentorum, et augures, et sortilegos, et CHALDÆOS." And yet he had before said expressly, "CHALDÆI non ex ARTIS sed ex GENTIS vocabulo nominati." De divin. i. 1, et ii. 53. The passage therefore in Daniel may be thus interpreted. The king sent for "the magicians, and the astrologers, and the forcerers, who were Chaldeans." Accordingly, the conversation is carried on between the king and the Chaldeans. And Daniel, when he speaks in his own person, omits them, reckoning only "the wisemen, the astrologers, the magicians, and the soothsayers." These jugglers therefore, by whatever titles dignified or distinguished, and the Chaldeans, are the same persons.

[6] Another reason may be assigned why this accidental circumstance should deserve no notice, because if the Greeks had chanced to have been represented by silver, an application is ready. "Cui gloriæ ut etiam exercitus ornamenta convenirent, phaleras equorum, et arma militum, ARGENTO inducit [Alexander]; exercitumque suum, ab ARGENTEIS CLYPEIS, ARGYRASPIDAS appellavit." Justin. p. 111. ed. Amstel. 1644.

[7] Not exactly TEN, but, in a symbolic sense, all the pagan provinces of the empire. Indeed "the το πρώτος τυπὶ," as Mr Mede expresses it, the decorum of the representation naturally leads us to this sense; for as by the term TOES, in their literal sense, the prophet unquestionably means the full complement of toes on the feet of the image, so in their representative capacity they must denote the full complement of the pagan states

states or kingdoms of Rome. The learned and ingenious Dr Hurd, though he generally follows his predecessors in this argument, yet he leaves them here, and, instead of hunting for TEN kingdoms or states, he plainly calls them “MANY distinct kingdoms.” Bishop Warburton’s Lecture, p. 399.

[8] So Psalm xxxix. 7. “He HEAPETH up [heaps] and knoweth not who shall gather THEM.” Thucydides has the very same mode of expression. Η μὲλλοντες ΠΟΛΕΜΗΣΕΙΝ, ἢ ἐν ΑΥΤΩ ἡδὴ οντες. I. 13. In both these passages the NOUN is evidently IMPLIED in the VERB.

[9] Our public translation says, “of the STRENGTH of the iron.” But this very circumstance is expressed in the next clause, and by a different term. The Greek version has ἀπο τῆς ΠΙΣΗΣ, which suits the place exactly, the provinces deriving their political existence from the parent country. The vulgar Latin, Syriac, and Arabic translations give the same sense.

[10] Luke ii. 1—6. ΕΓΕΝΕΤΟ ΔΕ ἐν ταῖς ἡμέραις ἐκείναις, ἐξῆλθε δόγμα παρὰ Καίσαρος ΑΥΤΟΥΣΤΟΥ, ἀπογραφεσθαι πᾶσαν τὴν οἰκουμένην. (Αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο ἐγμονευόντος τῆς Συρίας Κυρηναίου.) Καὶ ἐπορευόντο πάντες ἀπογραφεσθαι, ἕκαστος εἰς τὴν ἰδίαν πόλιν. Ἀνέβη δὲ καὶ Ἰωσήφ κ.τ.λ. The English translation of this passage seems totally indefensible. Whatever the construction of the parenthesis may be, the meaning is plain and obvious, it being the design of the evangelist to distinguish this inrollment from another mentioned Acts v. 37. and which was made by “Cyrenius governor of Syria.” I suppose an ellipsis, and that the relative τῆς is implied in αὕτη. The whole passage therefore may be thus translated,

lated. "It came to pass in those days [the days of Herod the king of Jewdea, 1. 5.] that there went out a decree from Cæsar AUGUSTUS that the whole land," every part of Herod's dominion, "should be inrolled. (THIS inrollment was before" THAT "of Cyrenius governor of Syria.) And all went to be inrolled, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Jewdea, unto the city of David, which is called Bethlehem, because he was of the house and lineage of David, to be inrolled with Mary his espoused wife, being great with child." St Luke himself uses the word οἰκουμένη in the same sense elsewhere. "Men's hearts failing them for fear and for looking after those things which are coming on τῇ οἰκουμένῃ" [not the earth, but] "the land" of Jewdea. Chap. xxi. 26. See ver. 21, 23. And, perhaps, the word has the same meaning Acts xi. 28. As to the word πρῶτη, that may as well be used for πρὸ as ἔχατη for ὑστερον. St Mark, speaking of the woman which had had seven husbands, says, ἔχατη πάντων, "AFTER all the woman died," unquestionably not THE LAST of all. Compare Mark xii. 22. with Matt. xxii. 27. and Luke xx. 32. So 2 Maccab. vii. 42. ἔχατη τῶν υἱῶν, "AFTER the sons the mother died," not the last of the sons. As to the ellipsis (if the word τῆς has not indeed slipped out of the text by accident) it is not very harsh. "THIS inrollment" necessarily implies some OTHER — which was THAT "of Cyrenius governor of Syria." There is a passage in Josephus, which, in the opinion of some learned writers, relates to this inrollment mentioned by St Luke. The whole story is so long, that I must refer the reader to it, Antiq. xvii. c. 2. § 6. and to Dr Lardner's observations upon it, Credib. p. 367—369. and will only add two remarks to those

those of the learned doctor. 1. When Josephus says, that “ all the Jews, except six thousand, swore to be faithful to CÆSAR and the interests of the KING,” I suspect he does not really mean, though he would be understood to mean, king HEROD, but Cæsar himself. The Jewish writers frequently use the NOUN for the PRONOUN. Thus John iv. 1. “ When THE LORD knew how the Pharisees had heard that JESUS made and baptised more disciples than John.” Here the Lord and Jesus are the same person. So in Josephus Cæsar and the king may be one and the same. When I consider the very bad terms on which Herod now stood with Cæsar, as we learn from Josephus himself, I cannot be easily brought to believe, that Cæsar would include Herod in the oath of fidelity. If that had been indeed the case, it would have been more natural to say *εὐνοῖσαι Καίσαρι καὶ βασιλεῖ*, than *καὶ τοῖς βασιλεῦς πραγμάσιν*. There was at this time a general expectation of a new king. The Jews claimed this king to themselves. This easily accounts for the imperial decree, that all the Jewish nation (*παντες του Ιουδαιικου*) should swear to be well affected to Cæsar and his affairs. It is not to be expected, that such a bigotted Jew as Josephus would be explicit on this occasion. His ill-will to the gospel (though Mr Whiston has been pleased to christen him) shall immediately appear, and I think it is a clear proof that the latter part of the oath to Cæsar has a reference to St Luke’s inrollment. For, 2. some of the Pharisees, who had refused to take the oath, had likewise predicted, according to Josephus, that the Jewish kingdom would be transferred from Herod and his family to a new king, who, having all things in his own power, would grant to Bagoas, a court EUNUCH, the capacity of marriage and of having children.” I appeal to the

reader,

reader, whether the eunuch and his children are not here brought upon the stage merely as a banter upon Christians, whose Messiah was born of a VIRGIN. If this be so, the passage in Josephus is parallel with the history of the birth of Jesus as related by St Matthew and St Luke.

[11] Though the name of Grotius should be ever mentioned with respect, yet his notions, when unfavorable to the cause of truth, may very properly be censured; especially as the adversary has availed himself of his authority in attacking Christianity. The **STONE**, according to Grotius, "is the Roman **PEOPLE** who originated from a **MOUNTAIN**, namely, the Palatine." But the stone and the mountain must be homogeneous. Take then the terms either figuratively or literally. If the stone is a symbol and represents a people, the mountain must do so too. If the mountain be understood literally, so must the stone. Both must be symbols, or neither. To tell us therefore, that **MOUNT Palatine** produced the **ROMANS**, is in sober truth as strange, and as wide from the purpose, as if he had told us, that this same mountain produced a mouse.

The truth is, this great and good man was under the power of a fatal prejudice. Protestant writers had connected the stone's conquest with the destruction of Papal Rome, not reflecting, that the mountain represents the Jewish church, and consequently that the stone, "cut out of the mountain," can only signify Christ and his apostles, or at most the Jewish converts to Christianity. Grotius therefore, having projected an alliance between Papists and Protestants, not only rejected the protestant conceit, but the sober opinion of Pagans,

Pagans, Jews, and Christians, who agree in the description of the four empires. His scheme is this. The golden head, silver breast, and brazen belly, signify the kingdoms of Babylon, Persia, and ALEXANDER; the legs and feet the KINGDOM of the SELEUCIDÆ and LAGIDÆ; and the stone, as we have seen, that of the Romans. Now the distinguishing of Alexander's empire from that of his successors, is the most unlearned notion that ever entered into the head of a man of learning. "PORPHYRY, as Mr Mede assures us, was the first broacher of it." Page 743. Bishop Chandler says, "NO ANCIENT HISTORIAN ever confined the Greek empire to Alexander's person, or made a distinct empire of the four kingdoms that arose upon his death." Def. p. 99. And another respectable prelate asserts, that "ALL ANCIENT AUTHORS speak of the kingdom of Alexander and his successors as one and the same kingdom." Bishop Newton, Vol. I. p. 416. Tacitus, who, I think, has not been produced on this occasion, has a most remarkable passage. "Dum ASSYRIOS penes MEDOS que et PERSAS oriens fuit, despectissima pars servientium [Judæi]. Postquam MACEDONES præpotuere — etc. ROMANORUM primus Cn. Pompeius Judæos domuit." Histor. l. v. s. 8, 9. Here the history is a perfect tally to the prophecy, as it represents the four great empires in their successive relation to the Jews. We need not therefore be surprised at the difference between Daniel and Grotius, when we reflect, that the prophet has interpreted Nebuchadnezzar's dream, and the critic his own.

[12] This is the true meaning of that famous text, "Thou art Peter, &c." which the Romish builders have made the foundation of Papal authority. Our Saviour

Saviour is inquiring of his disciples what the rumors of the people were concerning him. "Whom do men say that I am? a son of man?" a man like themselves? "Is not this the son of Joseph?" Luke iv. 22. John vi. 42. They reply, "Some say John the baptist, some Elias, and others Jeremias, or one of the prophets. He saith unto them, But whom say YE that I am? Simon Peter answered," by divine revelation, "THOU ART CHRIST, THE SON OF THE LIVING GOD. Then Jesus said unto him, Blessed art thou, Simon Bar-jonah, for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I say unto thee, for thou art PETER *, that on that ROCK * I will build my church, and the gates of death shall not prevail against it," Matt. xvi. 13—18. Nothing was more usual with our blessed Lord than to raise matter of doctrine and moral instruction from the things at hand §. It was, if I may so say, his peculiar style. Thus in this very chapter, the disciples having forgotten to take BREAD, he says to them, "Beware of the LEAVEN of the Pharisees and of the Sadducees," ver. 5, 6. that is, the hypocritical doctrines of the one, and the licentious doctrines of the other. So to Peter himself, in the character of a FISHER, "Thou shalt CATCH men," Luke v. 10. What would the Romanist have more? In the first text there is a plain allusion to Peter's NAME, in the last to his PROFESSION. Our Saviour does not mean by the "rock" either Peter himself, or his confession, but the great TRUTH contained in that confession, That "Jesus is the Christ the Son of the living God," communicated to Peter by divine revelation; "Flesh

* *πτερος*, a stone, *πτερα*, a rock.

§ See Dr Jortin on the Christian religion, p. 213—216, and from thence to p. 221 in the notes.

“Flesh and blood hath not revealed it unto thee, but my Father who is in heaven.” This is a clear proof, that he did not ask, Whom do men say, that I, THE SON OF MAN, am? for that would have been a previous declaration of his Messiahship; but he puts two distinct questions, “Whom do men say that I am? a son of man †?” To which questions Peter’s answer has a plain reference. “Thou art Christ, the Son of the living God.” Jesus accepts the character, and makes it the foundation of his church.

[13] Bishop Chandler (the author of an excellent Defence of Christianity against Collins) has given a very strange interpretation of this passage, and, what is worse, he has made our Saviour himself the author of it. “THE KINGDOM OF GOD, says Christ, or ALL THE ADVANTAGES of the Messiah’s coming, SHALL BE TAKEN FROM YOU, AND GIVEN TO A NATION BRINGING FORTH THE FRUITS THEREOF. FOR WHOSOEVER SHALL FALL AGAINST THIS STONE (as one of your prophets * predicted) SHALL BE BROKEN; BUT, I add, from another prophet †, something more grievous for those that shall break you, ON WHOMSOEVER IT SHALL FALL, it will GRIND HIM TO POWDER. The kingdom of the STONE shall bruise the Jews that stumbled at Christ’s first coming; but the kingdom of the MOUNTAIN, when manifested, shall beat the feet of the monarchical statue to dust, and leave no remains of the fourth monarchy in its last, and degenerate, state.” Page 105.

This is directly opposite to our Saviour’s meaning. The same STONE that was to break the Jews, who

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fell

† See Luke iv. 22. and John vi. 42. and elsewhere.

* Isaiah viii.

† Dan. ii. 34, 35.

fell against it, was to grind the Gentiles to powder. Nothing is said about the MOUNTAIN. Christ asserts two things. 1. "That the kingdom of God," or all the advantages of the Messiah's coming, "shall be taken away from the Jews." 2. "That the kingdom of God," or all the advantages of the Messiah's coming, "shall be given to the Romans." In support of these assertions, he produces the evidence of two Jewish prophets. "FOR (says he, as Isaiah predicted) whosoever shall fall against this STONE shall be broken; BUT on whomsoever IT shall fall (as Daniel foretold) IT shall grind him to powder." I will leave the passage to speak for itself, only observing, that, if the coming of Christ was to destroy the fourth monarchy, it could not receive ANY ADVANTAGES from his coming. There is a very material difference between destroying the PAGANISM and destroying the MONARCHY of Rome.

[14] Acts xi. 26. So I translate the word *χηματισαι*, 1. because this is its usual signification throughout the new testament. 2. If the disciples had been left to themselves, they would, most probably, have taken their name from JESUS, and have been called Jesuits. 3. Because this fact was foretold by Isaiah. "The GENTILES shall see thy righteousness, and all kings thy glory; and THOU SHALT BE CALLED BY A NEW NAME, WHICH THE MOUTH OF THE LORD SHALL NAME." chap. lxii. 2.

[15] Eusebius tells us, that as Constantine was marching against Maxentius, having prayed to God for his assistance, he saw in the afternoon the trophy of a cross placed in heaven itself above the sun †, with this

† *ἐν αὐτῇ οὐρανῷ ὑπερχείμενον τοῦ ἡλίου σταυροῦ τροπαίου.*

this inscription annexed to it, ΤΟΥΤΩ [τροπαίῳ] ΝΙΚΑ." Life of Constantine. i. 28. This was a symbolic vision, denoting, 1. Constantine's victory over Maxentius, and, 2. the triumph of Christianity over Paganism, the principal object intended. The sun, the great ruler in the natural world, is the known symbol of the supreme ruler in the political. The cross, the instrument of crucifixion, stands here for the person crucified. And the cross placed above the sun, signifies, that "Christ crucified is King of kings, and Lord of lords." This was Constantine's idea of the vision; for in memorial of his victory over Maxentius, and of the conquest of Christianity over Paganism, he erected before his palace an image of himself with a cross placed above his head (το μὲν σωτήριον ὑπερχεῖμενον τῆς αὐτοῦ κεφαλῆς) and a wounded dragon under his feet." Life of Constantine iii. 3.] Eusebius explains the device in the same manner, and attributes it to a divine suggestion. The propriety of the vision is evident. "Religio tota CASTRENSIS (says Tertullian, Apol. c. 16.) SIGNA veneratur, SIGNA jurat, & diis omnibus PRÆPONIT." Another ENSIGN therefore was exhibited to Constantine, SUPERIOR to all the tutelary deities of the pagan armies. For (to borrow the expressive language of St Paul) "CHRIST having spoiled principalities and powers, he made a shew of them openly, TRIUMPHING OVER THEM BY HIS CROSS." [Col. ii. 15.] Some modern writers, prejudiced, perhaps, by the popish use of the SIGN of the cross, which has no relation to Constantine's SIGN, have done their best to explain away the miraculous part of the vision, for which, I think, Christianity owes them no thanks. But our religionists are now growing very refined in

their notions. For my own part, I not only admit the fact but the miracle too, being persuaded that it greatly contributed to the completion of a remarkable prophesy recorded by Isaiah. "A little one shall become a thousand, and a small one a strong nation. I the Lord will hasten it in its time." Isaiah lx. 22. The Conversion of the Roman empire was, doubtless, "the Lord's doing, and" therefore it ought to be "marvellous in our eyes."

[16] So Jer. xii. 9. and Ezek. xxxiv. "the beasts of the field" are styled in the Targum "the kings of the heathen and their armies." The Greek translators call them θηρία, wild-beasts. So in Daniel the Greek has the same word θηρία. Yet in other places, where the term נֶפֶשׁ stands for other persons, the LXX use the term ζῶα, which signifies animals or living creatures. Thus Exek. i. 5, 13, &c. and Ezek. x. 20. So likewise Psal. lxxviii. 10. where our translation is, "thy CONGREGATION hath dwelt therein." St John, in the Revelation, observes the same distinction. The persecuting power is styled θνητὸν constantly. But the representatives of some other beings are called ζῶα, which our translators have strangely rendered BEASTS, though a MAN is one of them.

[17] Our public translation says, "and it was lifted up from the earth." But how then did "it stand upon feet as a man?" The translation in the margin is the true one. For, as Grotius has observed, "sæpe Chaldæis, ut et Hebræis, copula vim habet relativi."

[18] In many places, where only TWO are meant, the Hebrew word is in the plural number, or, as some
gram-

grammarians call it, the dual, without the numeral for two. Thus Gen. xxvii. 36. "he hath supplanted me these [פעמים] two times." So Lev. xii. 5. "he shall be unclean [שבועים] two weeks." So likewise Dan. vii. 25. עדני times are, confessedly, "two times." And the plural number is so used in the place before us. Else, how could the lion stand like a man?

[19] "Les Perses ont exercé la domination la plus sévère, et la plus cruelle que l'on connoisse. Les supplices usitez parmi eux font horreur à ceux qui les lisent." Calmet on Dan. How strangely does the spirit of Popery affect the heads, and harden the hearts, of the best and greatest men! Here this learned Benedictine, like a dutiful son of Holy Church, roundly asserts, that the Persians have exercised the most severe, and the most cruel dominion that we know of. And yet he himself knew of the domination of Papal Rome, the most severe and cruel we can conceive, being a dominion over the consciences as well as bodies of men. He says too, that the punishments used among the Persians beget horror in those who read of them. They must indeed beget horror even in the breast of an inquisitor. But what then can be said for the punishments of the holy office of Inquisition, which are so exquisitely severe, so artificially cruel, that the only merciful part of them is putting the sufferers to death?

[20] The number THREE does not always signify that determinate number, but sometimes an indeterminate, and nothing can be more unreasonable than to interpret symbolical numbers literally. "Elisha, we are told, 2 Kings xiii. 18, 19. said to the king of Israel, Take arrows, and smite upon the ground. And he

smote THRICE, and stayed. Then the man of God was wroth with him, and said, Thou shouldest have smitten five or six times, then hadst thou smitten Syria till thou hadst consumed it; whereas now thou shalt smite Syria" but "THRICE." That is, Thou shalt only obtain a partial victory over the Syrians, and not a compleat one. And in the place before us the opposition, as I have observed, between three and much, plainly shews, that by three we are to understand a few. In other places the word has a contrary signification, and denotes many, great, excellent. Thus St Paul "besought the Lord THRICE," that is, many times, that something disagreeable might depart from him. 2 Cor. xii. 8. In Proverbs, chap. xxii. v. 20. the wiseman says to his son, "Have I not written unto thee שלישם THREE things," that is, as our translators say, excellent things. Compare Prov. viii. 6. and Hof. viii. 12. So שליש a THIRD signifies frequently a great man. See 1 Kings ix. 22. 2 Kings vii. 2, &c. And the Pope's TRIPLE CROWN seems to be neither more nor less than the SYMBOL of ΤΡΙΣΜΕΓΙΣΤΟΣ.

[21] Grotius says, "Quatuor capita succreverant loco unius." But the beast with one head is evidently a creature of his own making, for Daniel confines his representation to the state of the Greek empire under its four heads. Indeed in another vision he describes the same empire in its two states, the beast appearing at first with one horn, and afterwards with four. And it is expressly said, "The great horn is the first emperor," (I say the first EMPEROR, for Alexander was not the first king of Macedon). "Now that being broken, whereas four stood for it," that is, instead of it, "four kingdoms will stand up out of the nation."

Our

Our learned countryman Mr Mede, exposing the opinion of Porphyry and his followers, who make two distinct empires out of the one empire of Alexander and his successors, thus expresses his own sentiments.

“*Contra hanc interpretationem sic insurgo. Quod unicâ bestiâ adumbratum est, id unicum est regnum, et non duo regna; scilicet alioquin unica bestia esset duæ bestiæ; quod ab omni ratione alienum est. Jam vero omne regnum Græcorum, tam Alexandri quam successorum ejus, unicâ bestiâ adumbratur. Ergo, etc. Minorem leges apud Danielelem, cap. viii. vers. 20, 21, 22. ‘Aries (inquit angelus) bicornis, quem vidisti, sunt reges Mediæ et Persiæ; Hircus autem ille villosus est rex Græciæ; Cornu autem magnum interjectum oculis ejus est rex primus.’ (Audin’ hic regem PRIMUM? ut rex PRIMUS et reges SECUNDI non de diversis dici possunt regnis, sed uno eodemque.) Pergit; “atque hoc effracto, quòd consurgent quatuor pro illo, quatuor regna ex gente sunt assurrectura, sed non cum robore illius.’ Hic clarissimum est Alexandrum cum successoribus suis fuisse unius ejusdemque hirci cornua; ideoque unius regni potestates. Ecquis jam dixerit BESTIAM et CORNUA EJUS esse DUAS BESTIAS? Me judice, IPSE merebitur ILLIS annumerari, ne TERTIA desit BESTIA.”* Page 715.

[22] All the translations agree in saying, that the fourth beast was “*DIVERSE* from all that were before it.” But as the prophet set out with telling us, that “the four beasts were *DIVERSE* one from another,” we can hardly suppose, that he would here introduce a very useless tautology, and inform us again, that the fourth beast was different from his predecessors. “*Satis miror (says St Jerome) quòd cum suprà Leænam, &*

ursum, & pardum, in tribus regnis posuerit, Romanum regnum nulli bestię compararit, nisi forte ut formidolosam faceret bestiam, vocabulum tacuit, ut quicquid ferocius cogitaverimus in bestiis, hoc Romanos intelligamus."

But the fourth beast was not only different from the other three, but was likewise COPIED from them, (for this sense of the original word see Deut. xvii. 18. and Josh. viii. 32.) that is, as St John informs us, " a LEOPARD with the feet of a BEAR and the mouth of a LION, and so, with its "ten horns" it was a proper representative of the Roman empire, which included, in the idea of the Romans themselves, THE WHOLE WORLD.

[23] The number "three," as I have already observed, does not always import a determinate number, but sometimes few, sometimes many, as the context requires. In the place before us it seems to be used in the latter sense. I shall only observe farther, that "three of the ten horns being plucked up," SEVEN remain, which, as a symbolic number, denote the full complement of the pagan provinces of the empire, for the little horn does not belong to them.

[24] "Not THROWN DOWN, as we of late have it. Vulgar Lat. donec throni positi sunt; LXX et Theodotion, *ως οτου θρονου στεθησαν*. ער די כרסין רמיו Chald. et sic רמה usurpatum de folio invenias apud Chald. Paraph. Jer. i. v. 15. וירמון ubi in Hebræo est ובתבו Septuag. *και θησουσιν*." Mede, p. 762.

[25] Nothing is more usual with the sacred writers, than to speak of a person in the abstract. Thus St Paul says, that "Christ Jesus is made unto us righteousness,

ousness, and sanctification, and redemption;" that is, a justifier, sanctifier, and redeemer, 1 Cor. i. 30. The term "judgement" is here used in the same sense. The antient of days is the only judge, for "the son of man was brought near before HIM." It is said indeed, ver. 26. "the judgement shall sit, and THEY shall take away his dominion;" but the meaning is, the judgement shall sit, and his dominion shall be taken away. Two political solemnities are alluded to in the vision. 1. That of an eastern monarch sitting in judgement to decide some cause of great importance to his subjects. And, 2. that of his associating the prince royal into the sovereignty with himself. The cause to be determined was of the greatest consequence. The question was no less than, Who are the church of God? the Jews or the Christians? But how was this cause to be decided? The Jews had been, confessedly, the true church of God, and they were now possessed of the temple and city of Jerusalem, the standing, visible tokens of the theocracy. As to the Christians, they had nothing to shew, on their behalf, but their miracles, their sufferings, and their patience; poor arguments to "a perverse and crooked generation!" Their appeal then could only be to heaven, "to God the judge of all." There they were sure of a favorable hearing. Accordingly the antient of days did sit as judge—the prophetic books were opened—judgement was given to the Christians, the saints of the most high—the Jews were destroyed as blasphemers and enemies of God and his Christ—Messiah, the Son of God, was seated on the throne prepared for him in heaven—and the saints possessed the kingdom. Here was a fair end to the controversy. "When ye have lifted up the son of man, then shall ye know," that is, it shall be known, "that I am"

I am" he. John viii. 28. For if the destruction of Jerusalem were the predicted consequence of cutting off Messiah, it was likewise the irrefragable "SIGN OF THE SON OF MAN IN HEAVEN."

[26] Some of the Jews understand the passage in the same sense. "One of the thrones, they say, is for Messiah [the son of] David."

[27] "The word which we translate here plurally is, as it is pointed in the original, of the singular number, namely, תַּיִתָּא; whereas if it were the plural, it should be תַּיִתָּא; for that, say the Chaldee grammarians, is the difference between the singular and the plural emphatic, that the one has scheva [:] in the penultima, the other has camets [+]. And so we render תַּיִתָּא with scheva singularly [beast] twice in the following verses of this chapter, viz. 19 & 23." Mede, page 780. I lay no stress on the points. I follow a surer guide, the context. But it was not improper to produce this authority, to shew that I am not singular in my translation of the word. Whether I am right in the application, or not, must be left to the reader.

[28] These REMAINS seem to be the ELECT spoken of by our blessed Saviour, Matt. xxiv. 22. "Except those days [of the great tribulation of the Jews] should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened;" or, as St Mark expresses it, "except that the Lord had shortened those days, no flesh should be saved; but for the elect's sake, whom he hath chosen, he hath shortened

ened the days." chap. xiii. 20. He means the years of Daniel's seventieth week destined for the destruction of the city and people of Jerusalem, which were shortened and reduced to three and a half. "In one week, even in HALF of the week, he shall cause desolation." These remains were elected and saved from the general carnage of that destructive war, to continue down, to latest ages, a standing testimony to the truth of prophecy.

[29] Much has been written ABOUT this famous prophecy. To understand the true design and meaning of it, we must observe, that, besides a TRIBAL and TEMPORAL scepter, which Jewdah had in common with his brethren, he had also another of a LARGER extent, and of A MORE IMPORTANT nature. "DAN shall judge his people AS ONE of the tribes, or scepters, of Israel." ver. 16. But unto JEWDAH it is moreover said, "THY FATHER'S CHILDREN SHALL BOW DOWN BEFORE THEE." And then it follows, "THE SCEPTER SHALL NOT DEPART FROM JEWDAH." Here are plainly two distinct scepters. And therefore to shew which of the two was intended in the prophecy concerning JEWDAH, it is immediately added, "for OF HIM" (that is the meaning of the phrase "from between his feet") shall come "THE LAWGIVER." We meet with the same thing elsewhere. "Jewdah prevailed above his brethren, for of him shall come" (so it should be translated) "the chief ruler." 1 Ch. v. 2. And David says, "God hath chosen Jewdah to be the ruler." 1 Ch. xxviii. 4. Who this is we learn from the most unexceptionable authority, that of the whole body of the chief priests and scribes." For when Herod demanded of them, "Where should

should Messiah be born?" they replied unanimously, "In Bethlehem of Jewdea; for thus it is written by the prophet. Thou, Bethlehem in the land of Jewdah—out of thee shall come the GOVERNOR that shall RULE my people ISRAEL," not Jewdah only, Matt. ii. 4—6. Micah v. 2. Hence then I conclude, that the thing intended in the patriarchal prediction is THE SPIRITUAL SCEPTER, the great "blessing of all men, promised to Abraham, established with Isaac, made to rest upon the head of Jacob *," and now fixed by Jacob in the tribe of Jewdah. And there it remained till Shiloh came. But when the Jews refused to submit to it, it departed from them to the Gentiles. "The kingdom of God, says our Saviour, shall be taken away from you, and given to a nation bringing forth the fruits thereof." This is THE SCEPTER OF JEWDAH. The very same scepter that was taken from the Jews was given to the Gentiles. And therefore it was a spiritual scepter, for the kingdom of Jesus is not of this world. So that this celebrated prediction is not, what it is commonly supposed to be, a promise of the continuance of the CIVIL scepter in the tribe of Jewdah till the Messiah came (which is false in fact) but a declaration of the departure of the SPIRITUAL scepter when he came.—I would just observe farther, that the supposition of a temporal scepter being the object of this prophecy is absolutely inconsistent with an express law of Moses. "When thou art come unto the land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a KING over me, like as all the nations that are about me, thou shalt in any wise set him king over thee, whom the Lord thy God shall choose; one FROM AMONG

THY

* Ecclus. xliv. 21—23.

THY BRETHREN shalt thou set KING over thee, thou mayst not set a stranger over thee, one which is not thy brother," Deut. xvii. 14, 15. Here, you see, any Israelite, of any tribe, was eligible to the regal office. Accordingly, the first who "prevailed above his brethren," in a civil sense, was BENJAMIN, and the last was LEVI, for Herod was of no tribe.

[30] As this part of the vision alludes to the custom of a king's associating the prince royal into the sovereignty with himself, I have ascribed to the personage, here intended, his proper character, for though he appeared "like a son of man," he was in truth THE SON OF GOD. The Jews themselves have gone before me in giving him this character, and Jesus accepts it. When he said to the Jewish council, "Hereafter shall THE SON OF MAN sit on the right hand of the power of God," they all joined in this contemptuous question — ART THOU THEN THE SON OF GOD? And he said unto them, Ye say that I AM." Luke xxii. 69, 70.

[31] Οἱ μὲν γὰρ ΜΟΝΑΡΧΙΑΙΣ, οἱ δὲ ταῖς ΟΛΙΓΩΝ δυνασσαις, ἄλλοι δὲ τοῖς ΠΛΗΘΕΣΙΝ ἐπιτρεψάν τὴν ἐξουσίαν τῶν πολιτευμάτων. Ο δὲ ἡμετεροῦ νομοθετῆς εἰς μὲν τούτων οὐδοτιαν ἀπιδεν (ὡς δ' αὖτις εἰποι βιάσαμεν· τὸν λόγον) ΘΕΟΚΡΑΤΙΑΝ ἀπεδείξει τὸ πολιτεῦμα, ΘΕΩ τὴν ἀρχὴν καὶ τὸ κρατοῦ ἀναθεῖς, κ. τ. λ. Contra Apion. lib. 2. §. 16. p. 1376. l. 37—42. Edit. Hudson. This peculiar form of government subsisted, as I have said, from Moses to Vespasian. It is indeed commonly supposed, that the theocracy ceased with the judges. But why then is SAUL styled, by David, "THE LORD'S ANOINTED?" "THIS, as Bishop Warburton observes, was the com-
mon

mon title of the kings of Israel and Jewdah, and plainly denoted their office of VICE-ROYALTY; improperly, and superstitiously transferred, in these latter ages, to CHRISTIAN kings and princes*." DAVID too was, in this sense, "the Lord's anointed." "SOLOMON sat on THE THRONE OF THE LORD, AS KING, instead of David his father." But how could he sit upon THE THRONE OF GOD, if the THEOCRACY HAD CEASED? The queen of Sheba expresses her idea of the Jewish form of government, which had doubtless been conveyed to her by Solomon himself in this handsome compliment to him. "Blessed be THE LORD THY GOD, which delighted in thee to set thee on HIS THRONE to be KING FOR THE LORD THY GOD." "During the captivity the theocracy lay, as it were, in abeyance. But it was afterwards revived. "ACCORDING TO THE WORD THAT I COVENANTED WITH YOU WHEN YOU CAME OUT OF EGYPT, SO MY SPIRIT REMAINETH AMONG YOU." What was THAT COVENANT? says Bishop Warburton. That Israel should be his people, and He their God and KING.—The meaning therefore must be, That he would still continue their KING as well as God†." Accordingly CYRUS is expressly styled, by anticipation, "THE LORD'S SHEPHERD" and "THE LORD'S ANOINTED," that is, his vice-roy in Jewdea. Hence St Paul calls the Roman emperor "THE MINISTER OF GOD," for Jerusalem was still "the holy city, the city of THE GREAT KING;" and consequently Cæsar, how supreme soever elsewhere, was, in Jewdea, neither more nor less than PRO-IMPERATOR, GOD'S LIEUTENANT; and therefore when the theocracy

ceased,

* Div. Leg. Vol. iv. p. 226.

† Ibid. p. 239—242.

ceased, Cæsar's vice-royalty ceased too. But as this interpretation may be thought singular, and as the apostle's words have been twisted by party-writers, for different purposes, to different senses, it may not be improper to say something in support of it.

Let it be observed then, that the Jews were possessed of a notion of the unlawfulness of paying tribute, or any other kind of civil obedience, to a Pagan magistrate, because God alone was their lord and king.— This was the common principle of the nation, and it was publicly inculcated by Judas of Galilee in the days of the taxing under Cyrenius. He taught his countrymen, as Josephus informs us, that they must be downright cowards, *εἰ φοβόν τε Ρωμαίοις τελεῖν ὑπομένουσι, καὶ ΜΕΤΑ ΤΟΝ ΘΕΟΝ οἰσῆσαι ΘΗΗΤΟΥΣ δισποτάς*, if they could submit both to pay tribute to the Romans, and TOGETHER WITH God acknowledge mortal (that is, heathen) Lords." J. W. b. ii. c. 8. § 1. I translate *μετα του Θεου* (not after, but) together with God, because we learn from the same Josephus, that the followers of Judas acknowledged God to be their ONLY governor and king, and called no MAN (that is, no heathen) their LORD." Ant. b. xviii. c. 1. §. 6. The same principles dictated those insnaring questions to Jesus, "Is it LAWFUL [for Jews] to give tribute to CÆSAR, or NOT [lawful]? Shall we give? or shall we not give?" Mark xii. 14, 15. Jesus admits so much of the first principle as was true*, and thereby overturns the second, which was false. "WHOSE is this image and superscription," says he, upon the tribute money? They say, Cæsar's. He replies, "Render therefore

* Namely, that God was at that time their king and governor.

therefore to Cæsar the things that are Cæsar's, and to God the things that are God's." ver. 16, 17. As if he had said, You boast of being subjects of the theocracy. But from Moses' time to this the theocracy has been administered by a deputy. Now God's deputy must be of God's appointing. And Cæsar's image and superscription, which you acknowledge to be upon the current money of Jewdea, are plain tokens that Cæsar is deputy. "Render therefore to Cæsar the things that are Cæsar's, and to God the things that are God's;" or, in other words, Fear God, and honor his king.

This is the true ground of St Paul's reasoning in his epistle to the Romans. Too many JEWISH converts still retained a scrupulous attachment to the law of Moses, and, among other prejudices, those I have already mentioned. Many of the converts from GENTILISM, misled by "those of the circumcision," embraced the same notions, and JEWDAISED too. To both these parties, very numerous at Rome, the apostle thus addresses himself. "Let EVERY (Christian) soul be subject to the supreme powers, for there is no power but of God; the powers that be, *ΥΠΟ του Θεου τεταγμεναι εστιν*, are appointed BY and UNDER God." Saul was appointed by and under God as well as David, Jeroboam as well as Solomon, Cyrus and Alexander had the same divine appointment, and Cæsar, the then present power, had the same. This the Jews well knew. And therefore our Saviour expressly charges them with HYPOCRISY, in the question concerning the LAWFULNESS of paying tribute to the Roman emperor. "Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation," that is, temporal destruction, as the Jewish people

people did under Vespasian. I understand the word *σωτηρια* in a temporal sense, because it plainly stands opposed to *σωτηρια*, a temporal “salvation,” in the eleventh verse. “Now, says the apostle, is OUR SALVATION NEARER than when we (first) believed;” a salvation, not at the last judgment, but in that “day of visitation,” Luke xix. 44. = 1Pet. ii. 12. which was to bring destruction to the Jews, and a deliverance to the Christians from the Jewish powers. The destruction of Jerusalem was then nigh at hand, and therefore the day of salvation to the Christians was nigh at hand too—it was nearer than when they first believed. But what were the few years from their conversion to the many centuries before the day of Judgment? The apostle goes on thus. “Now † rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same (power), for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain, for he is the revenging minister of God for wrath to him that doeth evil. Wherefore ye must needs be subject, not only for wrath (that will be executed by Cæsar), but also for conscience (towards God whose vicegerent he is). Now † for the same cause pay tribute also, for they are the Ministers of God, persevering * in this very thing. Render therefore [to all their dues; tribute, to whom tribute (is due); custom, to whom custom; fear, to whom fear; honor, to whom

K honor.”

† The sacred, as well as other Greek writers, frequently begin a sentence with *γαρ*, as we do with now.

* The word *προκαρτερουτε*; does not relate to the POWERS but to the SUBJECTS.

honor." Rom. xiii. 1—7. I shall leave this subject, as Bishop Sherlock does, "without drawing any consequences, excepting one only, namely, That the scriptures are not to be tortured to speak in favor of one side or another; for they stand clear of all disputes about the rights of princes and subjects; so that such disputes must be left to be decided by principles of natural equity and the constitutions of the country." Vol. iv. p. 371.

[32] The verb transitive is often used impersonally. "In that day shall **ONE** take up a parable against you;" Mic. ii. 4. literally, he shall take up. "**One**" is here supplied by the translators, as it is elsewhere. So that the place may be rendered, agreeably to the vulgar Latin, "**THERE SHALL BE TAKEN UP** a parable." In like manner the Hebrew mode of expression, "**HE SHALL CALL** *his name* Wonderful," is very properly changed in our version, which says, "His name **SHALL BE CALLED** Wonderful." Isai. ix. 6. The circumstances in Daniel's vision are described as they happened. 1. A beast with ten horns. 2. Another horn. 3. Three of the ten fall, that is, "**WERE PLUCKED UP**," as Daniel himself expresses it. How they were plucked up is not said, nor was there any occasion to say it. For what could break off the horns of this beast, but the beast itself?

[33] For the use of the term salvation in a temporal sense, see Dr Hammond in various places of his paraphrase and annotations; and for the fact, that the believing Jews were saved, in this sense of the expression, see Eusebius in his Ecclesiastical history. b. 3. c. 5. Our Saviour himself foretold it. "When these things [false Christs, wars and commotions, the encompassing of Jerusalem

rusalem with armies, &c.] begin to come to pass, then look up and lift your heads, for YOUR REDEMPTION draweth nigh." Luke xxi. 28. Josephus uses the word *σοτήρια*, on this occasion, in the same sense. See J.W. b. III. c. VII. §. 5.

[34] This was not a wanton folly of resentment from the injured prisoner, but a calm and solemn, though dreadful, denunciation of the inspired apostle. *Τυπτεν σε μελλει ὁ Θεός*. St Paul addresses the high priest as the representative of the Jewish nation. He had opened his speech to the council in this manner. "Brethren, I have lived in all good conscience towards God until this day." The high priest was offended, and "commanded them that stood by Paul to smite him on the mouth." The apostle replies, "God will smite thee, thou whited wall." This gave fresh offence, and some of the standers-by said, "Revilest thou God's high priest? for it is written, Thou shalt not speak evil of the RULER of thy people." This quotation from the law is commonly supposed to be part of St Paul's answer to the accusation, and to contain a kind of apology for his reflection on the high priest, not knowing him to be so. But this cannot be admitted. St Paul was certainly included in the general promise to the apostles. "They will lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.—Settle it therefore in your hearts, not to meditate before what ye shall answer; for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay, nor resist;" Luke xxi. 12—15. or, as it is expressed in St Mark, "whatsoever shall be given you

in that hour, that speak ye ; for it is not ye that speak, but the Holy Ghost." xiii. 11. Now will you say, that the Holy Ghost is here making apologies ? Or can you seriously believe, that Paul, "brought up in Jerusalem at the feet of Gamaliel," did not know the high priest ? If he did not know the man, he must have known the magistrate, by his habit, and by his place in the council, which Paul "beheld earnestly." And, accordingly he addresses him as such. "Sittest thou to JUDGE me after the law ?" Where then is the pertinence of the quotation, as coming from St Paul ? The apostle could say nothing that required an apology. And therefore when he was charged with having "reviled God's high priest," he replies roundly, *Oux n'en*, "I do not acknowledge that he is high-priest," that is, "God's high-priest" the high-priest mentioned by the objector. Nor was he so. He held his office, not according to the law of Moses, but by the appointment of the Roman governor ; he was an "ungodly wretch, and NOT HIGH-PRIEST," as Jason who had a similar appointment, is described in the second book of Maccabees, iv. 13. Place then St Paul's words in a parenthesis, and connect the quotation with the objector's question, to which it belongs, and with which only it has a proper agreement. "Revilest thou God's high-priest ? (and Paul said, I do not acknowledge, brethren, that he is high-priest) for it is written, thou shalt not speak evil of the ruler of thy people." St Luke himself has a passage exactly parallel to this construction. "And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds ; (and they said unto him, Lord, he hath ten pounds) for I say unto you, that unto every one which hath shall be given, and from him that hath not, even that he hath shall be taken away from him." chap. xix. 22—26.

[35] "Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the JUST ONE, of whom ye have been now the betrayers and murderers." Acts vii. 52.

[36] The CHRONOLOGY of the JEWISH WAR, from Josephus.

The Jewish war began in the month Artemisius*, in the TWELFTH year of NERO.

In HYPERBERETEUS Cestius brought his army before the city.

Without any reasonable cause he leaves it.

Is defeated by the Jews on the 8th day of DIUS, in the TWELFTH year of NERO.

Vespasian is employed by Nero against the Jews.

Titus sailed from Achaia to Alexandria sooner than the WINTER season did usually permit.

K 3

Vespasian,

* The Macedonian months, here used, answer to the Jewish, as appears from Josephus himself, who says, that "the passover was on the fourteenth day of Xanthicus," confessedly Nisan, or the first month. He says too, that "the second temple was burnt on the tenth day of Lous, the same day on which the first had been burnt," that is, the month Ab, or "the fifth month" according to Jeremiah. LII. 12. The months then will stand thus.

1. Nisan.	Xanthicus.
2. Jiar.	Artemisius.
3. Sivan.	Dæsius.
4. Tamuz.	Panemus.
5. Ab.	Lous.
6. Elul.	Gorpicus.
7. Tisri.	Hyperbereteus.
8. Marchesvan.	Dius.
9. Casleu.	Apelleus.
10. Tabeth.	Audineus.
11. Schebath.	Peritius.
12. Adar.	Dystrus.

Vespasian, willing to demolish Jotapata, was prevented by Josephus, the 21st of ARTEMISIUS.

A terrible fight there between the Jews and Romans, the 20th of DESIUS.

Another at Japha, the 25th.

Another at Gerizim between the Romans and Samaritans, the 27th.

Jotapata taken, the 1st of PANEMUS in the THIRTEENTH of NERO.

Josephus taken prisoner there.

The inhabitants of Taricheæ made prisoners, the 8th of GORPIEUS.

The Romans enter Gamala, the 23^d of HYPERBERTEUS.

Vespasian enters Gadara, the 4th of DYSTRUS.

———— encamps at Neapolis, the 2^d of DESIUS.

———— went the next day to Jericho.

———— is informed that Nero is dead, having reigned 13 years and eight days.

GALBA made emperor—slain in the market-house at Rome, having reigned 7 months and seven days.

OTHO made emperor—kills himself after reigning three months and two days.

VITELLIUS made emperor.

Vespasian removed from Cæsarea the 5th of DESIUS.

Simon gets Possession of Jerusalem in XANTHICUS, in the third year of the war.

VESPASIAN made emperor in the east.

VITELLIUS slain in Apelleus, having reigned eight months and five days.

On the 15th day of the siege of Jerusalem, the 7th of ARTEMISIUS, Titus got possession of the first wall.

The second wall taken the fifth day after taking the first.

Titus was willing to preserve the city for his own sake, and the temple for the sake of the city.

The Romans are forced to quit the city. The Jews elated with their success, imagine that the Romans will not come there again, and that they shall not be conquered, if they renew the battle; for GOD, says Josephus, had **BLINDED THEIR MINDS** for their transgressions*.

The fourth day after Titus recovers the wall.

He intermits the siege four days, and renews it on the fifth.

The Romans began to raise their banks the 12th of ARTEMISIUS, and finished them by the 29th.

The tower of Antonia taken.

On the 22^d of PANEMUS the Jews themselves set fire to the N. W. cloister of the temple.

Two days after the Romans set fire to the adjoining cloister.

The famine was so great in the city, that a noble lady killed her own son, a child sucking at her breast,

K 4

then

* Josephus says B. v. c. 13. §. 5. ΘΕΟΣ δὲ ἦν ὁ τοῦ λαοῦ ΠΑΝΤΟΣ ΚΑΤΑΚΡΙΝΑΣ, καὶ πᾶσαν αὐτοῖς ΣΩΤΗΡΙΑΣ ὁδὸν εἰς ἀπώλειαν ἀποσρεφών. "It was GOD that had CONDEMNED the whole people, and turned every way for their SAFETY to their DESTRUCTION." This passage, added to that above is in part a comment upon what St Paul says to the Thessalonians. Δια τοῦτο πεμφει αὐτοῖς Ὁ ΘΕΟΣ ΕΝΕΡΓΕΙΑΝ ΠΛΑΝΗΣ, εἰς τὸ πειθεῖσαι αὐτοὺς τῷ ψευδεῖ. ἵνα ΚΡΙΘΩΣΙ ΠΑΝΤΕΣ οἱ μὴ πειθεύσαντες τῇ ἀληθείᾳ. "For this cause GOD shall send them strong DELUSION, that they may believe a lie, that they ALL may be CONDEMNED who believe not the truth." 2 Thess. ii. 11, 12.

then roasted him, and ate one part of him, reserving the other for a future meal *.

On the 8th of Lous Titus placed the battering rams against the western part of the inner temple.

On the 10th, that fatal day of Lous, upon which the temple had been formerly burnt by the Babylonians, it was again burnt down in the SECOND year of VESPA-SIAN.

Banks are raised against the upper city, the 20th of Lous.

———— finished the 7th of Gorpieus.

Jerusalem burnt and taken the 8th.

See Ptolemy's canon in note [48].

[37] So Rev. v. 5. our Saviour is styled the LION of the tribe of Jewdah, and yet immediately appears as a LAMB that had been slain.

[39] Job xxxix. 30. "Where the slain are, there is she," the eagle. Hence some learned writers have been led to conclude, that our Saviour's expression is, only, PROVERBIAL. But why may not a PROVERB, used PROPHETICALLY, have a LITERAL signification? "If the reader calls to mind the PREDICTION of our Lord, as it is elsewhere expressed without a figure—When ye shall see Jerusalem compassed with ARMIES" Luke xxi. 20. and compares it with the EVENT, he will hardly make a doubt whether EAGLES, in those figurative

* Well might our Saviour say to the "daughters of Jerusalem, Weep not for me, but weep for yourselves and for your children. For behold! the days are coming, in the which they shall say, BLESSED ARE THE BARREN, and THE WOMBS THAT NEVER BARE, AND THE PAPS WHICH NEVER GAVE SUCK." Luke xxiii. 28, 29.

figurative predictions; which respect the same subject, namely, the destruction of Jerusalem, were not intended by our Lord to denote the ROMAN armies." Dr Hurd's Lectures p. 167. n. I am happy in having the suffrage of this eminent critic.

[40] "Sicut ANTICÆSAREM dicimus QUI contra Cæsarem SE CÆSAREM VULT DICI ATQUE CÆSAR HABERI, sic ANTICHRISTUS est qui se vero Christo opponit EO MODO ut ipse Christus haberi velit." Grotius, append. de Antichristo, p. . The eminent critic, above mentioned, has lately controverted this opinion of the excellent Grotius. "The learned commentator did not reflect, that words are not always used according to the strict import of their etymologies. FALSE CHRISTS, we will say, are, in the strict sense of the word ANTICHRISTS. But the question is, in WHAT sense this word is used of the person called, by way of eminence, THE ANTICHRIST?—Besides, it is not so clear, as Grotius supposes, that the strict sense of the word, ANTICHRISTUS, must be—is, qui se vero Christo opponit, eo modo ut ipse Christus haberi velit. Cæsar, who generally expressed himself with exact propriety, thought fit, on a certain occasion, to assume the name and character of ANTICATO. Was it Cæsar's purpose to say, or was it his ambition to pretend, "That he opposed himself to the true Cato, EO MODO ut ipse CATO haberi vellet?" Lect. p. 217, 218. n.

It is with the greatest regret, that I find myself obliged to dissent from this ingenious, learned, and fashionable writer, especially in his proper province of CRITICISM. But here he seems to be mistaken in every point. Grotius was so far from not reflecting, that words are not always used according to their strict import,

port, that his reasoning is founded on that very reflection. CÆSAR, he well knew, from being a FAMILY name, became a name of OFFICE and DIGNITY. Tacitus, speaking of the Jewish aversion to images, says, “Non REGIBUS hæc adulatio, non CÆSARIBUS honor,” that is, the Jews would not allow such a compliment either to KINGS or EMPERORS. Histor. B. v. f. 5. Accordingly Grotius having mentioned the family of the Cæsars says, “Cæsares JAM voco eos qui NATURA aut ADOPTIONE ad Cæsarum DOMUM pertinebant, quales ante Galbam omnes,” (Ibid. p. 55.) plainly implying, that he elsewhere used the word, Cæsar, in a different sense. Indeed the passage itself, quoted by Dr Hurd, is a sufficient proof of it. The terms CHRIST and CÆSAR are evidently used as names of OFFICE, and therefore ANTICHRIST and ANTICÆSAR must be used so too. Nor did Grotius, as the Doctor would insinuate, fetch his meaning of Antichrist from the etymology, but from the use, of the term. “CHRIST HIMSELF, according to Dr Hurd, had made the appearance of FALSE CHRISTs and false prophets, that is, of ANTICHRISTS, to be one of the SIGNS by which that HOUR (mentioned by St John, and so fatal to the Jews) should be distinguished.” p. 214. This is indeed the truth. “Many, says our Saviour, shall come IN MY NAME, saying, I AM THE CHRIST.” Matt. xxiv. 5. “NOMEN sæpe OFFICIUM aut DIGNITATEM alicujus significat. Dicuntur ergo hîc exstituri qui sibi ascribant dignitatem eam quæ Jesu est propria, i. e. ut sequitur, QUI SE DICTURI SUNT CHRISTOS. CHRISTI nomine populus Judaicus intelligebat vindicem libertatis. Nam illud, ἡμεῖς δὲ ᾔπιστομεν ὅτι αὐτοὶ εἰνὶ ὁ μέλλων λυτρώσασθαι τὸν Ἰσραὴλ, Luc. xxiv. 41. descriptio est nominis CHRISTI. Quare quicunque se missos divinitus liberatores populi

populi Judaici dicebant, eo ipso CHRISTOS SE profitebantur, et erant *ψευδοχριστοι*." Grot. in loc. These predictions, then current in the church, are clearly alluded to by St John, when he says, "Ye have HEARED that ANTICHRIST shall come." 1 Ep. ii. 18. The apostle had said, "It IS THE LAST TIME," of the Jewish church and state, or, in other words, it IS the LAST of Daniel's SEVENTY WEEKS. In support of his assertion he appeals to some noted predictions, that "ANTI-CHRIST SHOULD COME" IN THE LAST TIME, for so the ellipsis must be supplied. "Little children, it is the LAST time; and as ye have heard, THAT ANTI-CHRIST SHALL COME" at THAT time, "so NOW there are many Antichrists: whereby we know that it is the LAST time." The apostle is not speaking of some future Antichrist, but of such as really existed at that very time. Here is no MORALIZING, but strict, sober REASONING. Antichrist was to appear in the last time of the Jewish state. Many Antichrists appeared in St John's time. THEREFORE, says he, it is the last time.—And now, I think, it will appear, that the Doctor's ANTICATO is by no means a parallel with Antichrist. Cato signified only the name of a person. Consequently Anticato could denote nothing more than a personal opposition. And even if Cato had assumed the name of Anticæsar, it could have denoted nothing more. But CHRIST was always a name of OFFICE; and therefore ANTICHRIST must be too. Many will come in my name, saying, I AM CHRIST."

[41] Rev. ii. 9. and iii. 9. This indeed is said of the Churches of SMYRNA and SARDIS, Jews, in this prophetic book, standing for Christians. But then what is here said must first have been true of the Jews in the literal

literal sense, before it could be applied to those Antichristian churches in the spiritual. Just as papal Rome could not have been styled, in the same prophetic book, **BABYLON** the great, if Babylon had not before been “the mother of harlots and abominations of the earth.” chap. xvii. 5.

[42] “He causeth—that no man might buy or sell, save he that had the **MARK** or the **NAME** of the **BEAST**, or the **NUMBER OF HIS NAME**. Here is wisdom. Let him that hath understanding count the **NUMBER OF THE BEAST**. Now it is the number of a **MAN**. And his number is six hundred sixty and six.” Rev. xiii. 17, 18. “Here, says Father Calmet, the **CURI- OUS** are **PERPLEXED**—there are many **CONJECTURES** on this matter, and almost all the commentators have **TRIED** their abilities, without being able to say certainly that any of them have succeeded, in giving us the true **MARK** of the **BEAST**, or the **CYPHER** whereby he will **DISTINGUISH** his followers.—He therefore advises us, as the **WISEST** and the **SAFEST** way, to be **SILENT** with respect to both this **NAME** and **CHARACTER**.” [Dictionary, under the word **ANTICHRIST**.] Well said! Pere Calmet; for no one, acquainted with the name and character of the beast, will be a member of the church of Rome. But “let him that hath understanding count the number of the beast,” that he may know and avoid him. The following remarks may, perhaps, lead us to a discovery of his name.

1. A beast is the symbol of a state.

2. The number of the beast is the number of his name, that is, the numerical value of the letters in his name is equal to 666, the number given.

3. This

3. This number is the number of a man. As every number is the number of a man, the term man must here be used in some peculiar sense. Now the Jews call Gentiles by the name of men. So Zech. ix. 1. "the eyes of MAN, as of all the tribes of ISRAEL, shall be towards the Lord." Matt. xvii. 22. "The Son of man shall be delivered into the hands of men," the Gentiles. St Peter uses the word *ανθρωπινος* in the same sense. "Submit yourselves to every HUMAN creature," to every Gentile, to whom submission is due; the emperor, governors, husbands and masters, 1 Ep. ii. 13. Judas the Galilean, as we have seen in note [31], persuaded his followers, that it was unlawful for a Jew to acknowledge any MAN, that is, any Heathen, as his lord and governor, for they submitted to the government of their own countrymen. Josephus has another remarkable passage. I will set it down in the original, that the reader may judge, whether Zabulon or Galilee is called the place of MEN. *Ωρμησεν [Κιστος] επι πολιν καρτεραν της Γαλιλαιας Ζαβυλων, η καλεται ΑΝΔΡΩΝ.* J. W. b. ii. c. 18. f. 9. The scripture expression is, *Γαλιλαια των εθνων*, "Galilee of the Gentiles." Isai. ix. 1. = Matt. iv. 15. According to this sense, the name, and consequently the number of the name, must be in GREEK letters.

4. Kings are used for kingdoms. The fourth king, or empire, was the Roman. *Ρωμαιος* therefore was the name of the fourth beast. Now when St John saw these visions the Roman was one intire empire. But the spirit of prophecy foresaw the time when this empire, soon after its conversion to the faith of Christ, would be divided into two parts—civilly, into the eastern and western empires; ecclesiastically, into the Greek and Latin churches. Where then are we to look for
this

this new edition of the Roman beast? in the east or in the west? at Constantinople or at Rome? and what is his name? "Here is wisdom," says the angel; and the man of wisdom, "he that hath understanding," will follow the advice of the angel, and "count the number of the beast;" for his number will shew his name, and his name will lead us to his station.

The name of the old Roman beast, or Pagan Rome, was, as I have said, ΡΩΜΑΙΟΣ. But this name does not contain the number. Besides, this name was common to both empires. The emperors were alike styled ROMAN, and their subjects ROMANS. Constantinople was called New ROME, and the country about it ROMANIA. And it may be observed too, that New, as well as Old, Rome is seated on seven hills.

The success of our inquiry will therefore depend upon our finding out that specific NAME of a kingdom (whatever it is, and wherever it is) the NUMBER of which will at once discriminate both the beast and his followers.

NOW IRENÆUS, a very antient ecclesiastical writer, who knew nothing of the division of the empire into eastern and western, Greek and Latin, has, among other traditions, transmitted down to us the name ΛΑΤΙΝΟΣ as containing the number of this questionable beast. This deserves our attention; for the FACT is, that, after the division of the empire, the subscriptions of the eastern and western Bishops, in their general councils, were made under the distinct specific titles of GREEK fathers and LATIN fathers.

Count then the NUMBER of the NAME

Λ Α Τ Ι Ν Ο Σ

30 + 1 + 300 + 5 + 10 + 50 + 70 + 200

and you will find it = 666.

And

And as *Αατεινος* * is the NAME of the BEAST, and contains the NUMBER of the NAME, so does it include his MARK likewise. LATIN is the CHARACTERISTIC of the PAPAL church. She LATINIZES in every thing! Are not all her trumpery, BULLS, CANONS, COUNCILS, DECRETALS, in LATIN? Are not all her solemnities too, BIBLE, CREED, MASS, HYMNS, LITANY, in LATIN? Nay, do not even the Greek ejaculations, adopted by her, bear the same MARK, and appear in LATIN characters?—Kyrie eleeson—Christe eleeson—LATIN then is the one discriminating MARK of the POPE'S KINGDOM; the SIBBOLETH of the ROMAN-CATHOLIC CHURCH. We may therefore apply to every subject of Peter's successor what was said to Peter himself, "Surely thou art a GALILEAN, for thy SPEECH bewrayeth thee." And we need not scruple to fix the SEAT of the apocalyptic BEAST at ROME in ITALY.

True

* Grotius excepts against the orthography of *Αατεινος*, as if it ought to be written *Αατινος*. But the authority of old ENNIUS may fairly be put in the scale against that of any modern critic. Take then the following instances in one expression—*Populei tenere Latine*. Dr More has collected many other instances out of the same writer, but these are sufficient to shew, especially as one is a case in point, that the Latins used the diphthong for i long. Ireneus too exhibits the name in the same form. And, possibly the tradition came from St John himself, who might have seen upon the forehead of the BEAST—

ΜΥΣΤΗΡΙΟΝ.

Α Α Τ Ε Ι Ν Ο Σ.

× ξ ε

Let the Reader read from the 11th verse to the end of the chapter, and judge of this. St John seems to me to have seen what he wrote,

True it is, as the industry of the Popish writers has fully proved, that the NUMBER may be found in many other NAMES. But then it is equally true, that those names are nothing to the purpose. According to the analogy of interpreting symbolic prophecies, as the BEAST is a KINGDOM, the NAME of the BEAST must be the NAME of a KINGDOM. To what purpose then is it, to amuse us with the PERSONAL names, ULPIUS*, Mohamed †, Luther ‡, and perhaps a thousand others, if

* ΟΥΛΠΙΟΣ. Here they are forced to sink the value of Σ 200 to that of ς, which signifies the number 6.

† MOAMETIS.

‡ לוֹלֶתֶל as they choose to give us the name.

The only name in Calmet's catalogue that comes near the truth is רומיית (Romana). The numeral value of these letters is exactly 666. This is the name adopted by Mr DAUBUZ, the celebrated commentator on the Revelation. But, with great submission to so able a judge of these matters, it is only near the truth. The number 666 expressed in HEBREW letters is not the number of a MAN. St John, speaking of another KING, informs us, that "his NAME in the HEBREW tongue is ABADDON, but in the GREEK tongue APOLLYON;" or, in other words, his name is ABADDON in the JEWS' language, but APOLLYON in that of a MAN. Rev. ix. 11. But the great objection to רומיית, is its gender. The name should be in agreement with KING, according to the prophetic use of king for kingdom. "The four BEASTS are four KINGS." Dan. vii. 17. And Daniel says to the KING of BABYLON, "THOU art the head of gold." ii. 38. The NAME therefore of the fourth BEAST, the symbol of the fourth KING, must be Παπας, not Παπαια, nor רומיית in the Hebrew. Not to mention, that there would have been no great WISDOM in discovering that the NAME of the fourth empire was ROMAN, which, however, in the present case, would be no name of distinction.

i f indeed they contained the number, but to shew us their dexterity in the arts of controversy, and their readiness to trifle with serious subjects.

[43] So the passage is applied even by Grotius. "Admonitio Pauli Rom. xi. 22. proprie quidem ROMANIS accommodata est, quos plane velim ejus semper meminisse." Append. de Antic. p. 84.

[44] This expression, considered by itself, may signify "thine own sake." But here "the LORD" seems evidently opposed to "the SERVANT" in the eleventh verse, and therefore MESSIAH seems to be the opposite of MOSES. St Paul has a similar sentiment: "Moses was faithful—as a servant, but Christ as a son." Heb. iii. 5, 6.

[45] St Paul had said to the converted Jews of Thessalonica, in his first epistle, "Ye, brethren, became followers of the churches of God which in Jewdea are in Christ Jesus; for ye also have suffered like things of your own countrymen (the ignoble Jews of Thessalonica) even as they have of the Jews (in Jewdea); who both killed the Lord Jesus and their own prophets, and have persecuted us (the apostles); and they please not God, and are contrary to all men—to fill up their sins alway; for WRATH IS COME UPON THEM *ὡς τὸ* AT THE END." Chap. ii. 14—16. From this, and other passages to the same purpose, misunderstood by the "unlearned," and perverted by the "unstable," the afflicted Christians were seduced into a mistaken opinion, that the day of their deliverance from the

L

Jewish

Jewish persecutors, by the destruction of Jerusalem, “was at hand.” To correct this fatal error is one part of the apostle’s design in his second epistle. “Now we beseech you, brethren, concerning the coming of our Lord Jesus Christ, and our gathering together* unto him, that ye be not soon shaken from your (former) opinion, nor be troubled †, either by spirit, (any false teacher,) or by word or by letter, as from us (the apostles of Christ) as that the day of Christ (’s first coming to judgment) is at hand. Let no man deceive you by any means. For (that day will not come) except there first be the falling away ‡ (of the Jewish nation from the Roman government), that § the man of sin may be revealed, the son of perdition, who (now) opposeth (the Romans) and exalteth himself above every one called God or Worship || (Divus or Augustus) so that he as God (or king) sitteth (or ruleth) in the temple ¶ of God (the king) shewing himself, that he is

* “The gathering together” spoken of by our Saviour. Mat. xxiv. 31.

† The same word, and on the same occasion, Mat. xxiv. 6.

‡ Αποστασία. This noun and its verb are frequently used by Josephus to express the Jewish APOSTASY from the Roman government.

§ Καί is frequently used in this sense. See Mat. v. 15. xxv. 27. Luke xv. 23.

|| Σιγκασµα in the abstract, by a very usual Hebraism, for Σιγκασµος.

¶ Here again I am so unfortunate as to dissent from the learned Dr HURD. “St Paul, prophesying of the Man of sin, or Antichrist, to be revealed in the latter days, makes

is God (or king). Remember ye not, that when I was yet with you I told you these things [the APOSTASY and the REVELATION of the man of sin?] *Και νυν το κατεχον οιδατε, εις το αποκαλυφθηναι αυτον εν τω ιαυτου καιρω.* The English version is, "And now ye know what WITHHOLDETH that he might be revealed in his time." And the usual comment is, that there was some "LET or IMPEDIMENT to the coming of the man of sin." But if there be any sense and meaning in this translation or interpretation, I freely confess, that I am not able to reach it. If a certain time had been fixed in the decrees of Providence, for the manifestation of this "man of sin," Who, or what could have LET and hindered it? There is evidently an ellipsis, which may be supplied in this manner. "Remember ye not, that when I was yet with you I told you these things? So now know ye, that he who holdeth the temple will fall away from and oppose the Romans,

L 2

makes it a distinguishing part of his character, 'That he SITTETH IN THE TEMPLE OF GOD.' Consider the force of these words. A power, 'seated in the temple of God,' CAN BE NOTHING but a power suitable to that place, or a SPIRITUAL power; just as a power, seated in the throne of Cæsar, could only be interpreted of a civil power." p. 361. This is, in Dr Hurd's idea, a graphical description of the POPE. But what the Pope of ROME has to do in an epistle to the THESSALONIANS I know not. I am "no blancher of Popery," nor would I endeavour to fix a character upon the Pope which does not appear to belong to him. If the temple here spoken of was that at Jerusalem, the power seated there was a civil power, for God was king of the Jews in the same sense as Cæsar was king of the Romans.

mans, that he may be revealed in his season." This man of sin was in being when St Paul wrote, but was not to be revealed till some future time, his appointed season. "For the mystery of iniquity is already working." That is, the man of sin is even now at work, but secretly. This we know to be the fact. Under the mask of acknowledging "NO KING BUT CÆSAR," the Jews were meditating, at that very time, to wrest the scepter out of Cæsar's hand, and to translate the seat of empire from Rome to Jerusalem. "Only he who now holdeth" the temple must work on "till it be taken out of the way. And then shall that wicked one be revealed." To understand this we must observe, that the dispute between the Jews and Christians was, Which were the true church of God? If Christians, the followers of Jesus, were this true church, the Jews could be only pretenders to that character. But how was the dispute to be settled? Alas! the Christians had nothing to shew, on their behalf, but their MIRACLES, their SUFFERINGS, and their PATIENCE—poor evidences to "a perverse and crooked generation," who had still their temple, the acknowledged token of the theocracy, standing visibly among them; from whence they falsely concluded that, because they were now the CIVIL, they were likewise the SPIRITUAL, kingdom of God. But the day of decision was now approaching, when God would shew "Who were His, and who were holy." The destruction of the temple would be a full manifestation of the man of sin seated there, "whom the Lord will consume with the spirit of his mouth, and destroy with the brightness of his coming. Even him, as the apostle

apostle goes on to describe him, whose coming is after the working of Satan, with all lying power, and signs, and wonders *, and with all deceivableness of unrighteousness, in them that perish, because they received not the love of the truth, that they might be saved †. And for this cause God will send them strong delusions that they should believe a lie, that they all might be damned [in a temporal sense,] who believed not the truth, but had pleasure in unrighteousness"—the just judgment of those, who, having rejected the true Messiah, listened with pleasure to every profligate pretender to the character, 2 Thess. ii. 1—12.

[46] St Paul uses the preposition *δια* elsewhere in the same sense. Thus 2 Cor. ii. 4. ΔΙΑ πολλων δακρυων, "WITH many tears." Thus too Heb. ix. 12. Ουδε ΔΙ' αιματος τραγων και μοσχων, ΔΙΑ δε του ιδιου αιματος — neither WITH the blood of goats and calves, but WITH his own blood he entered in once into the holy place, having obtained eternal redemption." ΔΙΑ in this verse is clearly the same as ου χωρις, "not WITHOUT blood," in the seventh.

[47] Literally, "to return and build," that is, "to build again," as it is in the margin. So in the latter part of the verse the same phrase is rightly rendered, "shall be built again."

L 3

[48] An

* So Mat. xxiv. 24.

† Ibid. 13.

[48] An Extract from PTOLEMY's Canon.

	Years K.	of N.
		122
Nabopolassar - - - - -	21	143
Nabocolassar - - - - -	43	186
Ilvarodamus - - - - -	2	188
Niricassolassar - - - - -	4	192
Nabonadius - - - - -	17	209
CYRUS - - - - -	9	218
Cambyfes - - - - -	8	226
Darius [Hyftaspis] - - - - -	36	262
Artaxerxes [Longimanus] - - - - -	41	324
Darius II. [Nothus] - - - - -	19	343
Artaxerxes II. [Mnemon] - - - - -	46	389
Ochus - - - - -	21	410
Aroftus - - - - -	2	412
Darius III. [Codomannus] - - - - -	4	416
ALEXANDER - - - - -	8	424
Philippus Arideus - - - - -	7	431
Alexander Aegus - - - - -	12	443
PTOLEMY Lagus - - - - -	20	463
----- Philadelphus - - - - -	38	501
----- Euergetes - - - - -	25	526
----- Philopater - - - - -	17	543
----- Epiphanes - - - - -	24	567
----- Philomater - - - - -	35	602
----- Euergetes II. - - - - -	29	631
----- Soter - - - - -	36	667
Dionyfius - - - - -	29	696
Cleopatra - - - - -	22	718
AUGUSTUS - - - - -	43	761
Tiberius - - - - -	22	783
Caius - - - - -	4	787
Claudius - - - - -	14	801
Nero - - - - -	14	815
Vefpafian - - - - -	10	825

Our learned Countryman Sir John Marfham gives this character to the Canon.—“ Canon Nabonaſſaræus

ab Astronomis primum usurpatus, & Cœlestibus characteribus sancitus, maximam tandem auctoritatem apud Historicos non immeritò obtinuit. Cujus quidem tanta est cum sacris literis congruentia, ut sine illo vix esset ullus ab historiâ Sacrà ad Exoticam transitus." p 506. The reader is desired to take notice, 1. That this canon is drawn up in a technical method. 2. That the Jewish begining of the reigns is different from that in the canon. 3. That the angel in Daniel does not reckon by SINGLE years, but by WEEKS of years.

[49] Sir Isaac Newton, speaking of the father of Darius the Mede mentioned Dan. ix. 1. calls him "ACHSUERUS, ASSUERUS, OXYARES, AXERES, prince AXERES, or CY-AXERES, the word Cy signifying a prince; and he adds, that the Massoretes erroneously call him AHASUERUS. Chronol. p. 309. And he makes ACHSCHIROSCH, ACHSUEROS, or OXYARES, the Masoretic AHASUERUS, the same with XERXES. p. 353. See too Joseph Scaliger.

[50] The principle of Newton, Prideaux, &c. is undoubtedly right when rightly applied; but in the present case it is nothing to the purpose. For what is absolutely IMPROBABLE under ONE dispensation of providence may be highly PROBABLE under ANOTHER. It is therefore extremely illogical to argue from the ORDINARY to the EXTRAORDINARY administration. And if we extend their principle to other cases, we shall immediately perceive its impropriety in that before us. Suppose then that a question was put, upon the bare narration in the book of Genesis, Whether ENOCH WAS TRANSLATED TO HEAVEN, OR DIED AN IM-

MATURE DEATH, according to the opinion of some of the Rabbins? Here EXPERIENCE may be urged, with much plausibility, against the MIRACLE; and the confuting principle of Newton and the rest will come in seasonably to aid and assist the objection. For “where PROBABILITY and IMPROBABILITY appear so plainly upon the face of the different opinions——” But the learned writers, as we have said, have misapplied their principle, and therefore we need not be in any pain about the conclusion. The truth is, that the experience of those who live under an ordinary providence must be quite different from that of those who live under an extraordinary one. Even the most regular operations of Nature herself must appear, miraculous shall I say? or improbable, to such as are unacquainted with them. And the good people, who always live under the influence of the warmest sun, are apt to smile at the simplicity of the northerners, when they talk of their frozen mountains covered with ice and snow. Our experience is not theirs. And when men’s principles are so very different, their conclusions will naturally be so too.

[51] Sir John Marsham says, “Hæc Danielis verba, ad ultimum Hierosolymorum excidium, a Christo applicantur. Matt. xxiv. 15. Ὅταν ἴδῃτε τὸ βδελυγμὰ τῆς ἑρμωσείας, τὸ ρηθὲν διὰ Δανιὴλ τοῦ προφήτου. Est autem παρωδία. — Illud το ρηθὲν διὰ τοῦ προφήτου non innuit peculiarem a Daniele editam fuisse prophetiam, de calamitate a Tito inferendâ; sed significat verba Danielis rei, de quâ sermo est, optimè convenire.” p. 618. Consider the force of Christ’s words, “When ye shall see THE ABOMINATION OF DESOLATION SPOKEN OF BY DANIEL THE PROPHET, and then say, whether

ther the destruction of Jerusalem by Titus was foretold by Daniel, or not.

[52] "These seventy weeks of Daniel are a **LITTLE PROVINCIAL KALENDAR** containing the time that the Legal worship and Jewish state was to continue, from the re-building of the sanctuary under Darius Nothus until the final destruction thereof, when the Kalendar should expire.—To these weeks therefore, whose computation so especially concerns the Jews, is reference made in those epistles which are written to the Christian churches of that nation." Mede p. 663. The learned writer has noted several passages, from which I will select that of St Peter, 1 ep. iv. 7. "THE END OF ALL THINGS IS AT HAND;" surely, not the end of the world, which has continued from Peter's time to this. Yes, says Baronius, for the apostle was mistaken, as believing that the end of the world would have happened in his own days. But — my good lord Cardinal! — give me leave to ask, If Peter himself were so very fallible, whence arises the infallibility of Peter's successor?

[53] This title, we may suspect, would offend the Jews. Accordingly they apply to Pilate for an alteration. "Write not," absolutely, "THE KING OF THE JEWS, but, what he himself said, I AM KING OF THE JEWS." The governor gave them a short answer. "What I have written I have written." "LITERA SCRIPTA MANET." And let the modern Jews disprove the FACT, if they can.

[54] עַם נֹדֵד הָבָא — Few words, but full of various senses. I will not trouble the reader with them,
as

as the Masoretes, Aquila, and our own translators have chosen that, which seems to be, beyond any reasonable doubt, the true one. *Λαὸς ἡγούμενου ἐρχομένου*, “the people of the prince that shall come.” Now what PRINCE can we so reasonably suppose to be here intended, as “PRINCE MESSIAH” spoken of before? This supposition, reasonable in itself, is strengthened, if not confirmed, by the CHARACTER immediately following——“THAT SHALL COME”——one of the known characters of Messiah. “Art thou HE THAT SHOULD COME?” was the question which John the Baptist put by his disciples, who doubted the Messiahship of Jesus. The character is evidently taken from Jacob’s prophecy of SHILOH, and the angel’s prophecy of MESSIAH. It is a very easy thing for a critic by profession to embarrass the plainest text of scripture. But the context will generally unravel “the spider’s web.” And so it appears to be in the present case. The prophecy speaks of ONE, and but ONE, eminent personage (THE WICKED ONE excepted) throughout. THE MOST HOLY to be ANOINTED is afterwards called MESSIAH THE PRINCE—THE MESSIAH WHO IS TO BE CUT OFF—THE COVENANTER with ALL nations—THE PRINCE THAT SHALL COME, WHOSE people shall overthrow the city and the sanctuary, cause the temple-service to cease, and make the land an utter desolation. And who was this, but——“JESUS OF NAZARETH THE KING OF THE JEWS?”

[55] This account of the prophecy frees it from all embarrassment. Every thing is easy and natural. The angel first of all gives us the WHOLE SUM of SEVENTY WEEKS, which he afterwards divides into

THREE

THREE PARTS, SEVEN WEEKS, SIXTY-TWO WEEKS, ONE week; and then he tells us what was to be done in each period. The following seems to be the true state of the prophecy.

Weeks

SEVENTY weeks are determined for thy PEOPLE and holy CITY.

70

FROM the promulgation of a commandment to rebuild Jerusalem UNTO the coming of Messiah to destroy it shall be SEVEN weeks,

7

And SIXTY-TWO weeks.

62

In the SEVEN weeks, or LITTLE of those times, JERUSALEM SHALL BE REBUILT.

In the LATTER DAYS of the SIXTY-TWO weeks MESSIAH WILL BE CUT OFF by the Jews, and shall cause a NEW covenant to prevail among ALL nations, GENTILES as well as JEWS.

In HALF of ONE week HE SHALL COME in vengeance against the Jews—by means of the ROMAN armies OVERTHROW THE CITY and THE SANCTUARY — thereby CAUSE THE TEMPLE-SERVICE TO CEASE for ever, and make the land desolate.

70

[56] Some learned writers have roundly asserted, that “there is no manner of ground for understanding an ARMY by אנף in this place. For though the Latin ALA be put for EXERCITUS, yet the Jewish writers never use אנף in that sense.” Now supposing, but not allowing, this to be the fact, the observation is nothing to the purpose. For the passage before us is a prediction of what was to be accomplished by a Roman army.

Now

Now if ALA was a term in the ROMAN tactics, then כנף is surely the proper word to express it by in HEBREW. And Tacitus informs us, that there were in Titus's army, which invested Jerusalem, " octo equitum ALÆ." Histor. L. v. I.

[57] But though our Saviour foresaw, that the destruction of Jerusalem would happen in that generation, (for it could not possibly exceed it) yet " of that day and hour, says he, knoweth no one; no not the angels of heaven," not even Gabriel, who first revealed the great event, " neither the Son," who now again foretels it, " but the Father." Mark xxxii. 32. Nor does one text contradict the other. The time in general might be known; the exact time, " the day and hour," unknown. As the Jews themselves were to be the instruments in their own destruction, it was necessary to secrete the particular season of it. " The day and the hour " were wisely reserved in the power of God, that it might not be in the power of man to disappoint his purposes.

That the latter text does, in fact, relate to the destruction of Jerusalem, is plain from the context. " Of THAT day and hour knoweth no one." What day and hour? Why the day and hour included in the disciples' question to Jesus, " WHEN shall these things be?" his coming and the end of the age. Mat. xxiv. 3. The Jews expected a TEMPORAL kingdom, and that their nation, under Messiah, would form a FIFTH MONARCHY, and succeed the ROMANS in the empire of the world. They interpreted in a literal sense what the prophet himself designed to be understood in a figurative one. " It shall come to pass IN THE LAST DAYS,

DAYS, that the mountain of THE LORD'S HOUSE shall be established in the top of the mountains, and shall be exalted above the hills, and ALL NATIONS SHALL FLOW UNTO IT." Isai. ii. 2. No sooner therefore had our Saviour mentioned the overthrow of THE TEMPLE, than they began to dream of THE KINGDOM OF ISRAEL," and that a new temple should be erected, large enough, as they foolishly conceived, for the reception of all nations. "Tell us, say they, WHEN shall these things be? and What shall be the sign of thy COMING and of the END OF THE AGE?" It is the same question, as they afterwards put to him. "Lord, wilt thou at this time grant THE KINGDOM TO ISRAEL?" And it is remarkable, that he gave them the same answer. "It is not for you to know the times or the seasons, which the Father hath put in his own power." Acts i. 6, 7.

[58] 2 Pet. i. 16—19. "We have not followed cunningly devised fables, when we made known unto you the POWER and COMING of our Lord Jesus Christ, but we have been EYE-WITNESSES of his MAJESTY, [for he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased; and this voice which came from heaven we heard when we were with him in the holy mount] κὶ εἶχομεν βεβαιότερον*, and we have a most sure word of

* The comparative is frequently put for the superlative. So Matt. xi. 11. "He that is μικρότερος, not LESS, but LEAST in the kingdom of heaven." Ch. xviii. 1. Who is μέγας, the GREATEST in the kingdom of heaven? 1 Cor. xiii. Μέγας, the GREATEST of these is charity." xv. 19. "If in this life only we have hope in Christ, we are of all men ελαττωτέροι, MOST miserable." And in many other places.

of PROPHECY; whereunto ye do well that ye take heed—as unto a light that shineth in a dark place, until the day dawn, and the day-star arise—in your hearts.” Two things are here asserted, the POWER and the COMING of Jesus Christ. One was past, the other future. In proof of these two distinct things he produces two distinct testimonies; the evidence of his own senses for the one, and the evidence of prophecy for the other. Here is no room for any comparison, for what is to be compared? The apostle’s having SEEN the MAJESTY of Jesus in the mount, was no proof that he would COME in that majesty to judge the persecuting Jews. Nor was “the word of PROPHECY,” how “sure” soever, any proof of his being at that time invested with POWER and MAJESTY. How then can any comparison be made between the different kinds of proof? Each was proper in its kind, and both were equally “sure.” St Peter’s meaning therefore is plain and obvious, and the construction of the passage is this. “We have not followed a cunningly devised fable when we made known unto you the POWER of our Lord Jesus Christ, for we were EYE-WITNESSES of his MAJESTY. Neither have we followed a cunningly devised fable when we made known unto you the COMING of our Lord Jesus Christ, for we have a most sure word of PROPHECY” relating to it. I confine this “word of prophecy” to “the seventy weeks,” because the apostle is not speaking simply of the coming, but of the speedy coming of Jesus Christ. “THE END OF ALL THINGS IS AT HAND.” 1 Pet. iv. 7. Now Daniel was the only Jewish prophet, who had fixed the time for “THE END of the matter.”

THE END.

The Reader is desired to correct the following
E R R O R S.

Page	Line	
10.	23.	<i>for politically read symbolically.</i>
15.	6.	<i>invert the commas after of and before men.</i>
16.	13.	<i>for his read this.</i>
20.	28.	<i>read pieces.</i>
31.	23.	<i>instead of FOR read FOUR.</i>
32.	4.	<i>read BALLYONIANS.</i>
63.	13.	<i>after OBSERVATION place ".</i>
72.	17.	<i>for αιωνιον read αιωνιου.</i>
73.	18.	<i>for thro' read through.</i>
76.	4.	<i>Place the [before XERXES.</i>
—	18.	<i>Between this line and the next insert, the God of Israel, and according to the commandment of</i>
99.	9.	<i>for [59] put [56]</i>
101.	7.	<i>for [60] put [36]</i>
107.	21.	<i>for Καισαν[Ⓢ] read Καισαρ[Ⓢ].</i>
—	22.	<i>for εγε read ηγε.</i>
112.	4.	<i>This line should be a Note at the bottom of page 113. answering to the reference ‡</i>
114.	n. ‡	<i>for ηλιον read ηλιου.</i>
119.	15.	<i>for ut read at.</i>
122.	10.	<i>for תיִוּתא read חִיִּוּתא</i>
126.	11.	<i>after himself place a comma,</i>

The Reader is desired to observe the following

F. R. O. S.

For medicinal and symbolically	100
invest the common story and belief	101
for his read this	102
read pieces	103
instead of the read	104
read the read	105
after observation piece	106
for mass read	107
for this read	108
Place the before	109
Between this line and the next	110
of itself, and according to the command	111
ment of	112
for [50] put [50]	113
for [100] put [100]	114
for [150] put [150]	115
for [200] put [200]	116
for [250] put [250]	117
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